COMMUNITY DEVELOPMENT:

An Introduction To CD For Village Workers

TRAINING MATERIAL

Series A Volume 1

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PREFACE

The Agency for International Development is pleased to present the first in a series of publications on Community Development adapted from materials prepared by A.I.D. Community Development Field Advisors and/or host country Community Development Officials. The purpose of this series is twofold: first, to fill a need for simple Community Development training materials in various countries where Community Development programs are underway or are about to be started; second, to share on a wider basis some of the materials which have already been tested in the field. It is hoped that these publications will be useful in the training and orientation of host country community development officials and field workers. Insofar as possible, they will be confined to practical, simply written easily translatable documents.

We are indebted to Mrs. Jean Ogden for adapting and editing these materials for publication.

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Introduction

This pamphlet is based on ten monographs prepared by Dr. Donald L. Beran, Community Development Advisor, USOM/Libya. They were directed to Local Level Workers (LLW) over a period of several months (February-June, 1958). Their purpose was to furnish background material for a training school to be held in August of that year. It was held at the El Awelia Secondary School for Agriculture and attended by 48 LLW's coming from all six districts of Cyrenaica.

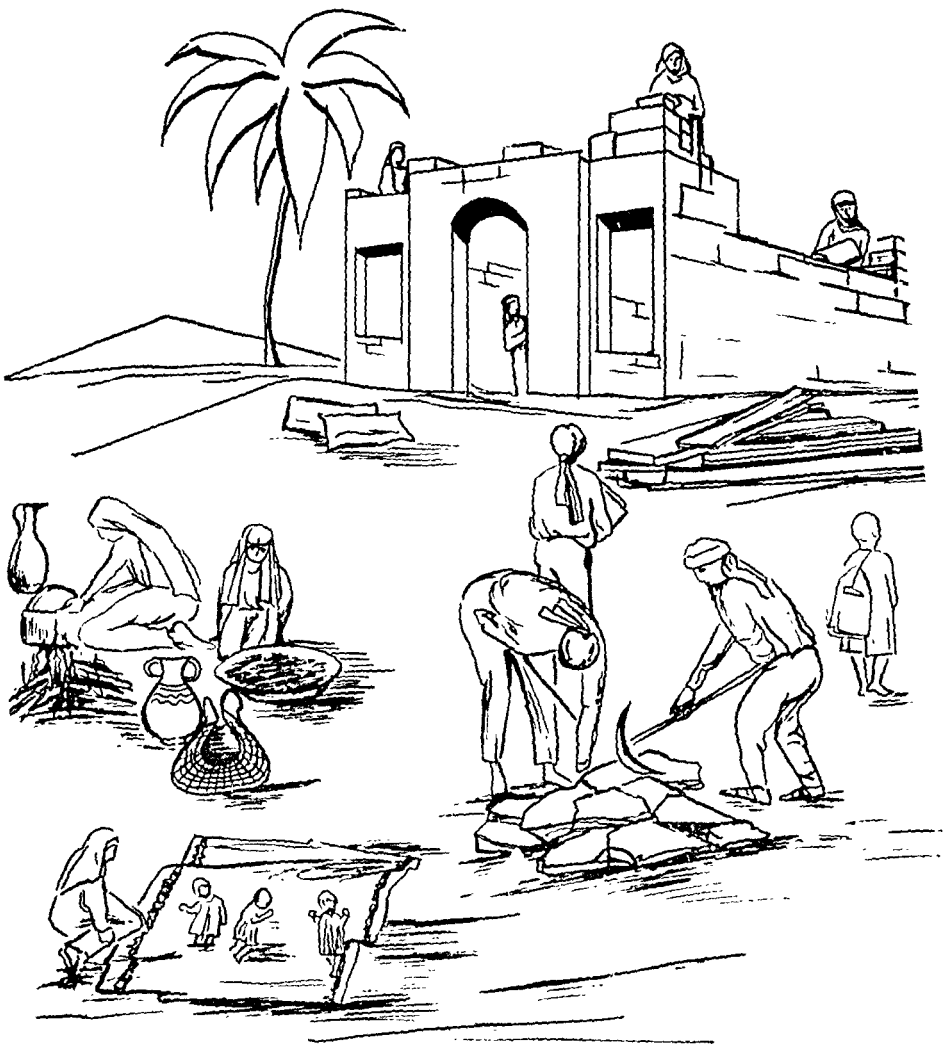
The monographs were planned to give insight into aims, basic principles and elementary procedures in Community Development on which workshop procedures would be based. The material deals so simply and directly with the ideas that it deserves wider distribution. Both the content and the suggested method of preparing trainees in advance of the proposed workshop should prove useful where Community Development is underway or about to begin.

Recognizing the fact that for technical assistance, the LLW must turn to the available specialists, the workshop staff brought in these specialists from various agencies. They presented subject matter from agriculture, health, education and related interests. As experts and technicians, they discussed such practical matters as soil conservation, water problems, use of small tools, sheep-dipping and shearing, environmental sanitation, cooperatives—their organization and operation, and services of the Traveling Library.

Techniques effective in community development work were used in the training school itself. The skilled staff demonstrated, through their use, the processes that would be used by the workers back in their own communities—discussion groups, film forums, visits to observe programs in action, dramatizations of actual situations faced by local workers and prepared by the trainees themselves. Evaluation went on continuously with the trainees learning self-evaluation in the process.

The pamphlet does not include a daily schedule which would have to be worked out in relation to each situation and the available resources. The content of the monographs, however, has general application wherever the workers are concerned with helping people master the tools for better living for all.

—Jean Ogden



Working Together for the Good of the Village

Community Development—What It Is

Community Development is the term used to describe the approach many governments have employed to reach their village people and to make more effective use of local initiative and energy for increased production and better living standards.

It is a process of social action in which the people of a community:

—organize themselves for planning and action
—define their common and individual needs and problems
—make group and individual plans to meet their needs and solve their problems
—execute these plans with a maximum of reliance upon community resources
—supplement these resources when necessary with services and materials from governmental and non-governmental agencies outside the community.

This process is important because:

Governments have learned that when local people have a chance to decide how they can better their own living conditions, have better sanitation, and increased literacy—specialists can then more easily introduce desirable improvements that will have more lasting effects.

Community development must consist of giving technical assistance at the local level in such a way as to demonstrate how people work together for better living.

The objectives of Community Development are:

—to help people find ways to organize self-help programs
—to furnish techniques for cooperative action on plans which local people develop and carry out to improve their own living.

It can result in:
—increased literacy
—improved health
—more productive agriculture.

Its immediate concern is:
—*not only* with tangible results
—*but also* with what happens to people in the process of achieving these material results.

The heart of Community Development is *Organization for Action.* To achieve this organization for action, a worker must know and be able to help people understand:

—techniques for bringing people together
—ways in which people are democratically organized
—ways of getting the individual to take part
—methods of getting discussion and thinking started.

He must also show the people:

—how to arrive at the things they think they need
—how they judge the priority of the things they want to do
—how to see that they can do something for themselves
—how they proceed to get the assistance they need from a higher level of government.

The basic hypothesis in community development is that desired social and economic change may be brought about through the conscious efforts of the people themselves. Community development:

—fosters a unified approach
—puts manpower of the community to work
—recognizes the fact that people are the greatest resource of a country
—produces its own end-results which are experience and skill in democratic procedures.

The workability of this hypothesis that *change can be brought about by the efforts of the people themselves* is based on three accepted facts:

1. Man, throughout his life, has the capacity to learn and to change his attitudes and behavior patterns.
2. Man has arrived at his present state through adaptation sometimes by trial and error, more often by the rational solving of his problems.
3. Man can create the means of living on a level beyond subsistence, and of meeting his needs which exceed those of mere physical survival.

Experience has shown that the use of sound community development practices almost always grows out of:

—a belief that the manpower, ingenuity, and enthusiastic participation of millions of people living in thousands of local communities are imperative to national, social and economic development.

Also it is of great importance that self-help activities, once initiated, tend to become self-perpetuating.

Having realized their own capacities and having made effective use of available technical and material assistance, not only do the people grow themselves, but also they contribute to the solution of the larger national problem of agricultural production, health, education, and welfare.

Community development does not solve a nation's problems of international trade, of building large industries, of providing large irrigation projects; but it is a systematic program of involving the millions of common people in helping to solve their own local problems and, hence, to make a real impact on the nation's development.

Some Basic Principles of Community Development

Before we can agree on principles, we must decide the foundation upon which we can build a sound working plan. So let us begin to sort out some of the ideas that we accept and some that we reject.

Do we accept the idea:

—that people do have the power within themselves to develop programs of action for their own betterment?

—that illiteracy does not necessarily denote inability to think and act?

—that the common people are the greatest underdeveloped natural resources of a country?

Do we reject the assumption:

that a broad education is necessary before an individual can help and serve in a leadership role?

—that leadership means thinking and planning *for* people rather than *with* them?

—that identifying problems and making plans can be done by only a select few?

that extensive education must be supplied before an individual can help people help themselves?

that skill in working together for self-betterment is *taught* rather than *caught?*

—that you cannot do anything without money and/or supplies from outside sources?

(NOTE: Some of these statements are a bit tricky. They are purposely stated as negatives to make sure you think of them as such. Perhaps they require a second thought.)

If thus far we are together in our thinking, we can begin to look for a few guidelines to help establish a starting place for community development:

—People need to be helped to realize that they possess the powers of self-help.

—Insurance for success over the long haul results from letting programs of action spring from the ground up, rather than beginning at the top believing that the benefits will seep down.

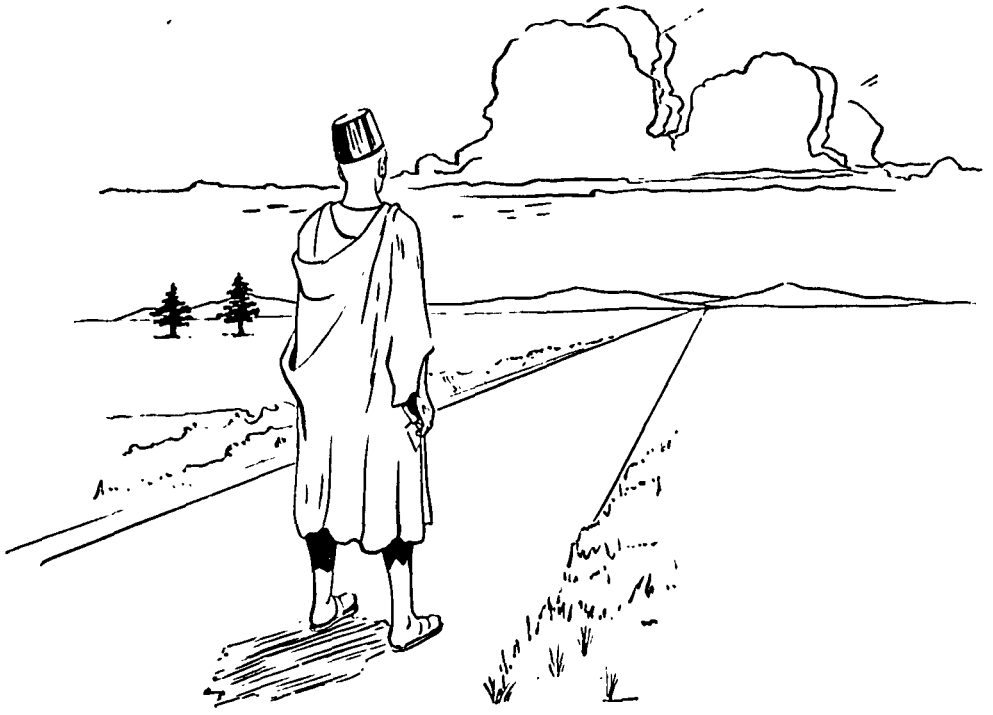
—It may be necessary to find ways of stirring people up to the point of the first realization of need for various kinds of social and economic improvement.

If we have thought things through up to this point, we can begin to state some *principles* on which we can proceed as students and as leaders in community development programs:

1. The programs should be built from the bottom.
2. The people who are expected to cooperate in carrying out plans must have a part in making them.
3. The people must be aided when they are undertaking self-help projects in order to develop their strength to do greater things.
4. Trained people work WITH local people on *their problems* as *seen by them* at their *level of development* in terms of *their values* and *purposes.*
5. These trained workers do not *dictate, drive, manage, impose,* or try to *accelerate growth* for the sake of acceleration.

And now perhaps we can say: THIS WE BELIEVE—

—The ultimate hope of the country rests with the people
—The villager or the farmer is capable of
  —defining his own problems
  —suggesting solutions
  —trying them out
  —improving the ways he solves problems.
—The most important national development lies in the development of human resources
—Full and permanent growth comes only with full participation in the solving of many problems.



Looking Forward—The Sky Is the Limit!

How Community Development Operates

As has been stated before:

Community Development is a *process.*

Through mastering the process, people learn how to help themselves. The process is one in which people

—determine their goals
—inventory existing conditions
—compare present conditions with desired goals in order to discover their *needs*
—develop possible plans
—select the most desirable plan
—execute the plan
—evaluate results
—decide on future courses of action.

But Community Development is not only a process, it is a process that has a *method.*

The *first step* is systematic discussion of common felt needs by members of the community.

It succeeds if
—the discussion is systematic
—the people know that any organized self-help on their part will be encouraged and assisted by their government or some other dependable agency.

It fails if
—the village councils or other local organizations are created by law or outside administrative directive without full understanding and participation of the local people in the planning process
—Some technical or welfare agency decides to initiate some improvement just because it has the consent or invitation of only the *status* leader of the village to do so
—an agency proceeds by finding some willing innovator who will try out one improved practice.

The *second step* is systematic planning to carry out the first self-help undertaking that has been accepted by the community.

It succeeds if
—a project is selected that is not beyond the local community's self-help capacity
—it mobilizes the manpower and ingenuity of those living in the local Community
—it is feasible from a practical point of view

—it enlists persons who will contribute their labor and talents—and often materials and money—to carry out the plan

—it accomplishes realistic and responsible thinking about what can be and what should be done

—it starts the Community doing something for itself

—people begin to undertake even relatively small community projects

—village groups develop responsibility, initiative and self-confidence in taking next steps.

It fails when

—the government or welfare agency jumps in and does the job *for* the people

—it uses local laborers and *pay them wages,* thus using the local manpower but not community-group responsibility.

The *third step* is the almost complete mobilization and harnessing of the physical, economic, and social potentialities of local community groups.

It succeeds if

—people themselves choose to do what they feel is best for them

—they make widespread use of local manpower and material resources

—a good-sized *organized* local group works on a project

—quick and obvious benefits to the whole community are realized.

It fails if

—a whirlwind nation-wide campaign is conducted

—prizes for community improvement are the chief incentive

—mass stimulation and motivation techniques are depended upon

—furious campaigns of propaganda and competition replace systematic discussion, deliberation, and planning on the part of representative community groups.

The *fourth step* is the creation of aspiration and the determination to undertake additional community improvement projects.

It succeeds if

—it makes use of the newly developed competence of the group

—it capitalizes on the pride taken in the accomplishment of a worthwhile project

—there is attention drawn to justifiable group pride

—team spirit and group sentiment develop

—the group seeks to perpetuate itself.

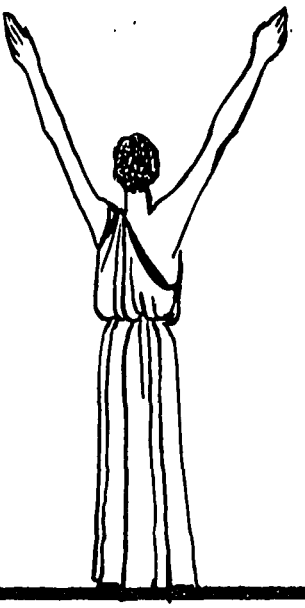
It fails if

—the skills learned from the previous project are not perpetuated and refined

—the self-confidence gained from one successful undertaking is not expanded by engaging in other feasible community improvement ventures which likewise promise success.

GOAL

SOCIAL
and
ECONOMICAL
DEVELOPMENT



UNDERTAKING ADDITIONAL PROJECTS

MOBILIZING LOCAL RESOURCES

PLANNING SYSTEMATICALLY

DISCUSSING COMMON PROBLEMS

Two Approaches—Which Way Do We Go?

Two ways have been followed in attempts to help people improve their lot. These might be called (a) the direct or "go-getter" approach and (b) the indirect or "grass-roots" approach. There follows a brief look at each.

DIRECT OR GO-GETTER

1. A study is made.
2. An inventory of people's problems is then drawn up by a specialist.
3. A priority of the importance of the problems is determined by the specialist—with, possibly, some advice from his colleagues or other specialists.
4. The specialist and his colleagues next map out a program *for* the people.
5. There may be a campaign to sell the idea to the people.
6. The specialist, or others, hire workers to do the job *for* the community.

The direct approach has these strengths:

—It produces tangible results.
—It gets things done in a hurry.
—It concerns itself with projects that can be completed without leading to a self-perpetuating program.

But it also has weaknesses:

—It invites competing programs by several agencies because of its attention to a single facet of living rather than to the community as a whole.
—It is very costly.
—It concerns itself less with meeting felt needs of the people than with carrying out approved projects imposed from above or outside.
—The "program" usually stops when the specialist leaves because it is his program rather than one the people think of as their own.

INDIRECT OR GRASSROOTS

1. The worker goes to the people first to win their confidence and gain support.
2. He discusses with them their concerns, problems, needs, hopes, and desires.
3. Then planning *together* they select a problem that *they* can do something about.
4. They secure advice and assistance from existing agencies to carry out their plan.
5. They move from plans to action—doing something about their problem.
6. They move on to the next problem which they feel is important—proceeding with increased confidence in their ability to help themselves.

The indirect approach has these strengths:

—It is self-perpetuating because initiative is in the hands (also in the *minds* and *hearts*) of the people.

—It is economical because the people contribute manpower and material resources wherever possible.

—It calls in the specialist as a resource where he can contribute his special skills—but not as an operator.

—Programs grow from what people feel are the real—and, therefore, to *them basic*—needs.

But it also has weaknesses:

—It seems slower to the specialist and others who feel they must show important results quickly.

—Qualified "multi-purpose" workers needed for the indirect approach are usually harder to find and, therefore, must be trained.

—Some projects chosen by the people may not fit into the national development plans and they may require scarce resources which should not be used on projects of low priority as compared with the bigger picture.

Community Development approaches the problem of determining and meeting local needs through the grassroots avenue because it believes that:

—Continuation requires cooperative local participation in the affairs of the community, and people must learn the skills that make this possible.

—Just as individuals sometimes require help in coping with their individual needs, so do communities of people frequently need help to deal with their needs.

—Communities of people can develop a capacity to deal with their own problems.

—People want change and they themselves *can change.*

—People should participate in making, adjusting, or controlling the major changes taking place in their communities.

—A generalized overall approach can deal successfully with problems with which a fragmented approach cannot cope.

—Changes in community living that are self-imposed or self-developed have a meaning and a permanence that super-imposed changes do not have.

STEPS IN THE PROBLEM-SOLVING PROCESS

With beliefs such as those listed above, the person working at the local level must consider the order and ways of implementing steps in the problem-solving process:

1. *Determine Goals*

—What kind of community do we want?

—What kind of social and economic conditions do we want?

2. *Inventory the Existing Conditions*

—What are the most important economic needs of our community?

—What are its most pressing social needs?

--Which of these problems can we do something about?

3. *Establish Priorities*

—What needs of our community should we work on first?

—In what order should the others be approached?

4. *Develop Possible Plans*

—In what ways can the first improvement be made?

—What are the advantages of each way? And the disadvantages?

—Which one seems to be the most feasible and most likely to succeed?

5. *Select Practical Plans of Procedure*

—How will we go about making the work plans we need to implement our general plan?

—What are the community's resources—materials and labor—that we can donate to complete the plan?

—What do we need in addition to our own resources?

—Where can we hope to get this additional material and manpower?

—What advice and technical assistance do we need?

—Where can we get such advice and help?

6. *Carry Out the Plan*

—What steps are needed to make our plan a reality?

—What kind of training is needed and at what point in our progress?

—How can we multiply our effort?

7. *Evaluate—and Plan the Next Steps*

—Did we accomplish what we set out to do?

—What do we do next? Can we build directly upon what we have already done, thus by-passing some of the steps?

—In what respects can we improve our attack on our next problem?

IN SUMMARY—

The grassroots or community development approach is important because:

—PEOPLE are more important than PROGRAMS.

—The program is built from the bottom—growing out of the felt needs of the people.

—The people who are expected to cooperate in carrying out the plans have a part in making the plans.

—Doing things *for* people does not develop their initiative and strength; doing things *with* people develops both.

—People do for themselves things that are meaningful to them.
—They do things that are important to them and thereby develop their strength to do greater things.
—Because they have done something that has meaning to them and seems important, they develop a *group pride* in their achievements and a desire to achieve more.

Demonstration Without Participation Is All Too Likely To End In Frustration

A common error in the technique of program building is to assume that a demonstration of something that *we* consider good automatically insures that those who see it will follow the example, regardless of the manner in which the achievement has been arrived at in the first place. Most of the numerous model village and farm projects never gain acceptance among the people who are expected to adopt the new and better way of doing things.

What Shall We Do Next?

Community Development—The Local Level Worker

Local level workers are the key persons in community development. This is *how* they work and *why:*

They work

—*with the people of the village*
—on their problems
—as seen by them
—at *their* level of development
—and in terms of *their* values and progress.

They do *not*

—dictate
—drive
—manage
—impose nor
—try to accelerate growth for the sake of acceleration and at the sacrifice of more permanent outcomes.

They believe that:

—the ultimate hope of the people rests with the people
—the people are capable of defining their own problems, suggesting solutions, trying them out, and, on the basis of their own experience, improving the way they solve problems
—the most lasting national development is the development of human resources
—permanent full growth comes only with full participation of the people in the solving of many problems
—to deny the people the privilege of identifying their own problems is to deny them the nourishment on which citizenship grows
—gifts, open or disguised, are harmful and tend to perpetuate retarded patterns of social behavior
—actual reform is a slow process which yields its fruit after many experiences of failure and success.

HOW THE LOCAL LEVEL WORKER ACTUALLY OPERATES

1. He meets with the villagers and farmers:
   —they get acquainted
   —they become friends
   —they talk about things of mutual interest
   —they discuss many things which are common to the area, such as—educational needs, farm needs, health problems, economic and social needs, the hopes, fears, and aspirations of the people.

2. When the problems are of general interest:
   —other people of the area are involved in the discussions
   —small group and mass meetings are held to discuss the problems under the guidance of the local level worker
   —the people establish committees to deal with the problems
   —a careful procedure for attacking each problem is worked out
   —often many persons are involved in solving the problem
   —there is continuous committee planning
   —the village committees make frequent reports at larger meetings
   —there is frequent evaluation
   —technicians and advisors are called in as needed.
3. When problems are individual in nature:
   —direct action is taken
   —where possible, demonstrations are arranged
   —technicians are called in as needed
   —there is continuous counseling.
4. Staff meetings are held regularly with supervisors and the local level workers to:
   —report to each other
   —continue training of local level worker
   —make an evaluation of the work.
5. Booklets, posters, filmstrips, and flipcharts are produced for use in the work.
6. The worker must stimulate awareness and emergence of new needs by:
   —planning a series of film programs and preparing discussion leads for the films shown
   —increasing their abilities through recreation, library, and literacy programs
   —continuously following through with discussions.

TO THE LOCAL LEVEL WORKER:

The next few pages of this section are addressed directly to those of us who work on the local level with the farmers and villagers and their families. They indicate some of the steps we have found helpful in getting a program started when we begin to work in an area where we are not well acquainted with the people and their ways of thinking and doing.

First, we must find a *community of feeling*—that is, something in which we and they are mutually concerned. This can be done by talking with people about things we all, as human beings, have in common:

—Food, clothing, shelter, water supply
—Taxes, debts
—Work, worship, rearing of children.

We can, if we really *listen*, soon discover what the people we are working with feel is of vital importance. Then we pursue the interests about which they and we both have strong feelings. This is what is meant by a *community of interest*. The area of common concern may be in government, health, music,

the weather and its relation to crops, food production, or other needs about which they might like to do something if they thought they could.

—It does not matter particularly what this community of feeling *centers around;*

—It does matter tremendously that it *be found.*

Now we are ready to *start where people are* because we have found where they are in relation to what they can hope to do about it. We can next begin to discuss what they feel is lacking in order for them to have better living. By continuing to discuss these feelings of need with them, we find which needs they think of as most important. This may be a new discovery to them too, for they may not have thought these things through as systematically as they can do in a well planned discussion in the hands of a group leader. Once we know where people are and where they think they would like to go, we can build from there.

In order to do this building, we must get to know all we can about their:

—level of technology
—degree of literacy
—type of communication facilities
—kinds of transportation
—religious beliefs and practices
—family patterns, food habits, and other customs that determine their way of living and thinking.

Some of these things can be learned from talking directly with people about them. Others must be learned from continuous observation—keeping eyes and ears open to everything that is going on—and also to *what is not* going on that we had hoped might happen.

In all this it is important to know why the people with whom we are working do, or do not do, certain things—for example:

—Why do they plant when they plant?
—Why have they reached a high degree of cooperation in certain areas of living?
—Why have they a sense of community spirit?

Get as many why's as possible. But we have to remember:

—It is not important to try to rationalize their approach; and
—It is important that they understand our realization that they have good reasons for doing things in their own way.

Once we understand their ways of doing and their reasons for doing as they do, it is necessary to think about the *likenesses* of their ways and beliefs to ours. Thus we may come to understand the differences and reconcile them more effectively when necessary. But always emphasize the likenesses in discussions wherever possible.

After studying the ways of the people and thinking through the implications where change seems desirable, the time has come to think and talk about *activities. Begin with those in which the people themselves are interested.*

In searching out these activities, we must keep in mind the following:

—Spend most of the time in finding out what the *people want for themselves.*

—Spend less and less time deciding as staff (specialists, technicians, and supervisors) what we think they need.

—People will be interested in activities which are concrete—control of pests that injure crops or animals; seed selection; improved planting methods; irrigation; better marketing facilities, etc.

Helping people to believe that they can improve their situation is important. To do this we have to start with very simple problems or projects, such as lessening the amount of hard manual labor in planting. This is something that can be easily seen. It leads to increased faith in their power of accomplishment. We must remind ourselves continuously that where there is little hope, there is little effort.

We must be content with small beginnings. Also we must be prepared for a tardy response. Small changes should be cherished as a sign of progress. Where people have developed a close-knit culture, they are generally intolerant of change. Therefore, the first innovation is the most difficult. Folk cultures are characterized by stability; and stability is threatened by any change. Therefore, the people must be aware of the possible consequences of the result of a project on the culture as a whole. Because of the suspicion of change, it is important to remember that civilization is cumulative and progressive. Therefore, though we know that the cake of custom is cracking, we must make sure:

—that the *direction* of change be pointed toward higher levels of learning; and

—that the people can clearly recognize this fact.

Herein lies the real opportunity of self-help activity.

Using the people's own organizations is a wise procedure. They fit into the locally accepted pattern. There are also other sound reasons for this:

—It takes less energy to use existing organizations than to organize new ones.

—When we use existing organizations or groups, we insure the cooperation of their leaders.

—The genius of self-help lies in making the fullest possible use of local social, as well as physical, resources.

Without this cooperation, we might get lack of endorsement. We might even meet with organized opposition. We must do all we can to get local *endorsement, interest,* and *support* by accepted leaders. The easiest way to reach the people is through their own leaders.

Do not go too fast. Some good rules of common sense are:

—Watch the people's pace and try to keep in step.

—Allow *time* for questions to be *formulated.*

—Allow *time* for questions to be *asked.*

The villager takes little for granted. He will want to see every step. He knows little of modern conveniences and practices. It may take time for him to arrive at what we take for granted as the obvious next step. He has

had little experience with the kind of cooperative endeavor we are trying to demonstrate. Why we are proceeding as we are may have to be discussed *more than once!*

Never should we forget that it *takes time to get things done.* This is true even in a fluid society. Think how much more true it must be in a society that has been static for centuries.

While we must proceed slowly in our eagerness to get to a desired change, *we must not be slow to give responsibility to the people just as soon as they can take it.* The person being helped must know that he will be given full recognition for any progress he makes, for:

—this helps him to *know* that the project is honestly designed primarily for him.

When people are given all the responsibility they can take, it frees the Local Level Worker more quickly to move elsewhere and start anew:

—There should be a gradual withdrawing of the initially trained supervisory personnel.

—A really good Local Level Worker is always working himself out of a job.

There must be, however, provision for the continuous application of the basic principles upon which the success of the project rests:

—Certain equipment may need checking for repairs and proper maintenance

—For such purposes—and for renewed inspiration—supervisory personnel may need to return periodically and they can then make sure that things are continuing to move along in the direction planned.

We must *deal with the people as equals.* The people of an area often look with suspicion on the outsider. They do this because of past experience with outsiders. Therefore, all showing of opulence—material and mental—should be avoided. Not to treat people as equals would give the lie to what we say we believe. There is no good reason for trying to teach a person that he can help himself unless we show that he, in our opinion, is worthy of this belief in his capabilities.

We must expect growing pains:

—Anticipate that as people begin to have some confidence in themselves they will naturally want to have their own way.

—They may become very demanding.

—They may want to take more responsibility than they are ready for.

These signs should be welcomed, not stifled:

—They prove that the people are beginning to want to do things for themselves.

—The Local Level Worker must be able to adjust himself to these changes in the people.

—A self-help program is failing if none of these evidences are shown.

We cannot expect thanks. Those who receive assistance are seldom in a position to show open appreciation. To admit that they were so slow to realize they could do something for themselves might be embarrasing and put them on the defensive. Moreover, the very nature of the process demon-

strates to them that they help themselves. So why should they think of thanking anyone for what *they* have accomplished? Then there is a third consideration in relation to thanks. The real result and far-reaching importance of self-help activities are usually not realized until months—or even years—after the person who has stimulated them has gone. He may by that time have passed out of the minds of people as the person who started them off on the road to great achievements in their community development program.

It is most important for all to know at the outset that we are not using self-help projects to build personal and private empires. If that is the end we have in view, we have chosen the wrong method. *We want to help people to help themselves.*

If there is any expression of gratitude it is in the satisfaction given us by these people in their continuing to take the initiative in a stream of self-help projects. There can be no greater praise for any effort we may put forth.

Helping People to Help Themselves

Leadership—Definition and Identification

WHAT IS A LEADER?

A true leader in a local level community development situation is one who:

—assists others with their problems
—guides people intelligently
—points the way toward cooperative, harmonious action within groups
—is willing to admit that he does not have all the answers
—has faith in humanity
—does not use his position to dominate others
—is more concerned with the benefits he can render society than the advantages he can gain for himself.

We could well accept as a good working definition that applies to us the following one quoted from Donald R. Fessler of Virginia Polytechnic Institute:

> A leader is a person who has the know-how required at a particular spot in the group's development and is put into a situation where he uses that know-how to help the group achieve its ends.

CHARACTERISTICS OF A LEADER

A leader is a person with "know-how." It may be the know-how to:

—lead a discussion
—preside at a meeting
—involve the group in recreational activities
—carry out a specific farm, home, or community improvement.

And his fellows must recognize the fact that he has this know-how.

A leader has personality. A winning personality is an asset. One persistent misconception about leaders, however, is that they must naturally be endowed with a pleasing personality or be doomed to failure. The ability to charm or inspire confidence in people is just another kind of know-how. It may be an outgrowth of practice in functioning as a leader.

He Shows Initiative:

—Many have become leaders who were opposed at first to accepting leadership
—Often initiative is developed by a situation that demands attention.
—"Know-how" without initiative is futile.
—Our most important job is to motivate group action so that potential leaders will be encouraged to take the initiative.
—The more people are induced to participate in group activities to the fullest extent of their capacities, the greater the number of potential leaders who will develop.

—Success breeds success; failure breeds failure. Therefore, basic needs and desires must be satisfied in order to insure the widespread participation out of which many leaders may develop.

TYPES OF LEADERS

In any community we will find several different kinds of leaders. Their roles vary according to their types and purposes. A rough classification used by some sociologists is given below.

The Static Leader is used to describe the expert or specialist who knows the answers in his field but develops no bond between himself and the groups to which his services may be available.

The Dynamic Leader: There are several kinds of persons who fall into this category depending on the nature of the bond they create between themselves and their following. They include—

1. The *adhesive* or *institutional* leader is an elective or appointed functionary of an institution (governmental, religious, educational, or other)
   —people who habitually follow him in the institution he serves are likely to follow him in other activities as well
   —they assume that because he is a recognized leader in his own field that he ought to be able to tackle leadership in any other field
   —he is often too busy in his many required jobs to be effective in any of them
   —he is frequently satisfied with the recognition he receives by virtue of his title or position and so does little to stimulate action
   —the very nature of institutions makes it more likely than not that he has been selected to maintain the *status quo* rather than to initiate or stimulate change.
2. *Impressive* type is one who assumes leadership so as to gain power over others
   —he will work in a common cause with the people only so long as it serves his own ends to do so
3. *Expressive* type is one who achieves power *along with* the group
   —he recognizes that his own interests are best served *with* and *through* the group
   —he does not monopolize the leadership role
   —he is not jealous of power and prestige
   —he is the only type who can be depended upon to help the group to achieve its goal.

FINDING THE LEADERS

In seeking out leaders in a community, we may ask the people we talk with a direct question: "Who are your leaders?" The reply is likely to name either the *Institutional* or the *Impressive* leaders. They have been elected or selected to serve as LEADERS and, therefore, *their names* are known to the people in association with that word. Both have their following. Activities to which they lend their name or on which they place their stamp of approval will likely get the cooperation of those followers. Therefore, they have a certain value in community development at least in the initial stages.

To find the potential *expressive* leaders is not so simple as the direct question method. We can often find them by observing to whom the farmers and villagers naturally turn for help and advice. (In fact, this person is sometimes referred to by sociologists as a natural leader.) In addition to our own observation, however, we might uncover some of these potential leaders by asking some indirect questions, such as:

—What farmer would you ask for advice about getting a better crop from your land?

—To whom would you turn if you wanted to make sure you were getting the best price for your wool?

—Who could advise you best about building a new cistern?

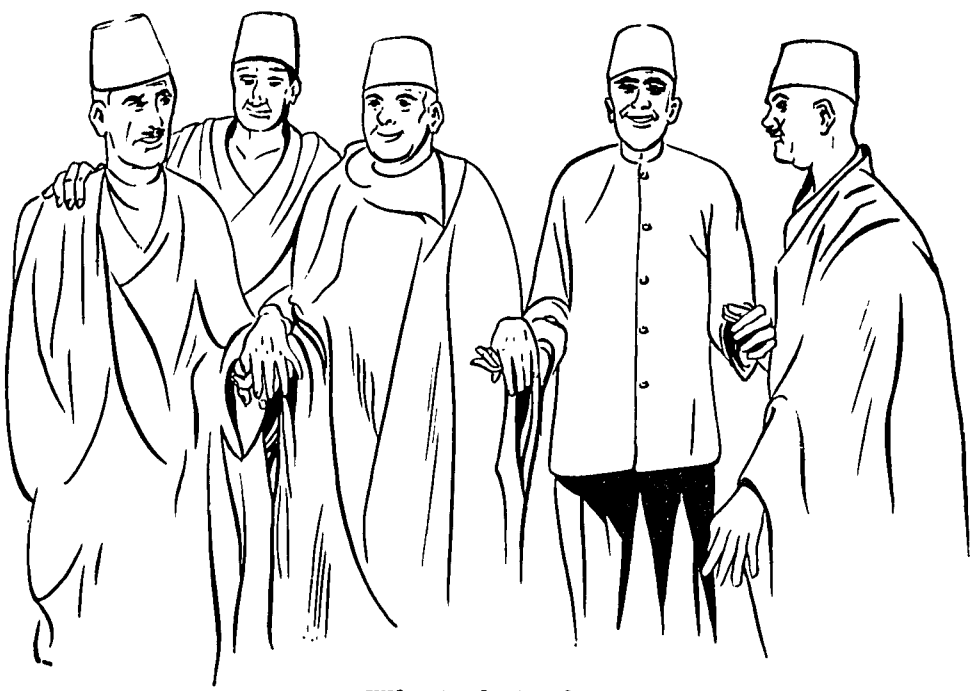
The questions might be about health, child raising, or getting the best educational opportunity for a child who showed special aptitude for learning. It is unlikely that the same person would be named in all areas of interest. But if a sizable number of people questioned mentioned the same name in one or more areas, you could be pretty sure that here you had found potential leadership for:

—People located in this way have know-how which their peers recognize

—They may not have ability to organize or address a meeting or to lead a discussion

—But these things can be learned

—The recognition by their neighbors that they have the "know-how" and are willing to share it is the important thing.



Who Is the Leader?

There is a good reason that this type of leader is not so easy to find: He is very seldom *out in front*—obviously and ostentatiously *LEADING!* More often, to the casual observer, he is indistinguishable from other members of the group. Sometimes even his fellow group members, though they recognize and respect his ability, do not consciously think of him as their leader and give that title to him. But when the time for decision comes, all heads instinctively turn in his direction to see how he stands on the issue. You cannot miss him if you really search!

Summary—And A Forward Look

We have pointed out that the ultimate outcomes of attempts to build better communities depend largely on whether the goal is (1) completing, in the most expeditious way, a single project; or (2) helping people get a vision of needed improvements and an understanding of how they can move continuously toward achieving these for themselves in the order which they feel is important. These goals involve two different approaches to making communities better:

The Formal Approach

This is the means used to get for people what observers and specialists think is best for them. It has strengths and weaknesses. Some of them are:

Strengths . . .

—A definite plan or program is provided
—It can be repeated time after time
—It is administered as one unit in each community where it is carried out
—The people need not undergo the frustrations of planning and organizing and the efforts of making plans into reality.

Weaknesses . . .

—The plan is not flexible
—It is not easily adaptable to local needs
—It may get bogged down in administrative detail
—Many people do not want to work together in a formal way
—Few people like to be maneuvered and manipulated and, therefore, may react against the change brought about by the project.

The Informal Approach

This is the means that the people themselves use in working together to get what they want. It, too, has strengths and weaknesses—among them:

Strengths . . .

—It starts with existing situations of need which are recognized by the people
—Organization develops as the situation demands
—No more organization is set up than is needed to get the job done—usually committees are enough
—The program is very flexible
—It is adaptable to local needs
—When the job is done, the organization can be disbanded easily—unless it wants to tackle something else
—It points the way to other projects.

Weaknesses . . .

—It needs constant and alert leadership, both staff and local
—It is often difficult to administer
—It requires unusual persistence to carry it through
—It is not spectacular
—It has little about it which self-seekers can use to build prestige.

The *informal approach* is, of course, the one commonly used by Community Development personnel. Therefore, let us take another brief look at the steps involved in MOTIVATION.

Step 1. Find the Leaders

—Who are natural leaders of informal groups
—Spread the leadership responsibility—the more the people taking part, the greater the number of new leaders emerging
—Who are aware of the real needs of the people
—Who are sympathetic with the weaknesses of the people
—Who will be patient with the slow progress people make
—Who are intelligent and fair about the role of the self-help project and its relation to the total life of the community.

Step 2. Involve the Whole Community in Self-Analysis

—As a staff member, do not monopolize the time and effort of any one member of the working group
—Keep reminding yourself that the job of analysis is a community affair; it must be done by the people themselves and not by outsiders
—The purpose of analysis is to discover the facts of the situation in the community
—It must be the most systematic of all the steps if it is to reveal what the people believe the real needs are
—The facts gathered must be shared with the people who have contributed them and, insofar as possible, with the entire community
—Ways of reporting the facts must be simple, graphic and understandable
—Then the facts must be appraised
—People learn the most and understand more readily the significance of facts if they have had a part in gathering and analyzing them.

Step 3. Motivate the Action Program

—In the process of analysis, problems will emerge and be listed in order of importance
—Next find a motivating force that will make people want to get busy solving the problem. This might be:
  —a crisis, such as a crop failure due to a certain insect that might be controlled
  —loss of a valued service, such as discontinuance of transportation facilities, or a school
  —imitation, or use of an example of what another community is doing about a similar problem (here a visit might be made)
  —a campaign or "band-wagon" stressing the fact that everybody else is doing something about this problem—why don't we?

BUT AFTER MOTIVATION—WHAT?

—Once the people have been motivated to action, be sure that ACTION begins

—BEWARE of stimulating action on needs, the solution of which is beyond the hope of realization

—Once the people have been motivated to action, it may be difficult to slow them down enough to do the careful planning required to get the fairly quick and successful results which are needed to convince them that they can help themselves

—Execution should follow the planning without delay.

JUDGING THE SUCCESS

Immediately upon completion of the project or program every one concerned should ask, and try to answer, the question: How well did we do? This question should be discussed by the staff for themselves; by the people who participated for themselves; and by all discussing the program together.

—What did we do well? Why?

—What could we have done better? How?

—Have we strengthened our belief that people thinking together and working together, with guidance and help from experts when needed, can improve their own circumstances?

—Do we think we could do the job as well or better on the next problem we tackle?

This immediate evaluation, however, is not the end. It should be repeated at intervals over a period of time. Results are not always apparent at once. What we consider successful now may not survive the test of time. Likewise, something that we had considered a failure may have needed a longer time to become fruitful. The program must be given enough time to prove itself before any final judgments can be made. The immediate evaluation is important but the mind should be kept open until later evaluations can take place.

To carry the evaluation to completion some very serious thinking must be done by local workers and supervisory staff in an attempt to:

—evaluate the degree to which the community has developed intelligence in dealing with the problems of the people and in adjusting their physical and social life to their needs.

—evaluate the degree to which the people participate cooperatively in their community affairs

—evaluate the adequacy of leadership, both local and imported, and discover the reasons for weaknesses or successes

—evaluate the effectiveness of the techniques of leadership in promoting the community planning process.

THE SUMMING UP

Community Development Succeeds When:

—there is belief that the manpower, the ingenuity, and enthusiastic par-

ticipation of the millions of people who live in thousands of villages and local communities of the world are imperative to national economic and social development

—there is the knowledge that even isolated and illiterate villagers can be mobilized to help in national improvements in their own villages *only if* they are permitted to be at least partially responsible for their own improvements

—programs are established and operated to train persons who will live and work among the villagers to:

—stimulate and assist them to organize self-help undertakings

—act as a bridge or channel between villagers and the agencies of government which stand ready to aid them in those undertakings.

Community Development Fails When:

—there is a belief that providing things FOR people is the best way of inducing local communities to undertake, or widely participate in, economic and social improvement programs such as:

—giving them water and sewage systems

—giving them community facility buildings

—specifying types of community organization

—operating pilot plants and demonstrations

—there is a belief on the part of outsiders that because they can more objectively and, perhaps more scientifically, analyze the agricultural, health, educational, and other needs of the people than can local villagers, they can, therefore, induce local communities to undertake or enthusiastically participate in programs of improvement prescribed by the outsider

—there is an attitude on the part of "LEADERS" that they, and no one else, can do things *for* local communities and hand down from above responsibility for continuing growth

—LEADERS fail to understand that responsibility has to be developed within local community groups by their doing things for themselves.

WHAT CAN COMMUNITY DEVELOPMENT HOPE FOR IN THE LONG RUN?

In the long run Community Development pays off in:

—Economic Development:

—millions of acres of land are now used that once were idle

—many new crops are now produced

—miles of roads have been built

—many new territories have been opened up

—the jungle and the desert have been pushed back

—standards of living have been improved

—Social Development:

—This is more difficult to illustrate; yet it is of major importance to realize that

—people are better off in many places around the world

—people have been made happier in scores of places
—in many places there is more "domestic tranquility" because of community development work

—Providing the Basic Elements of Self-Government:
—Community Development has helped develop local initiative
—Community Development has increased local control
—Community Development has put into action forces that move toward peace.

But saying that Community Development will accomplish these objectives for people does not, by itself alone, accomplish them or prove that they have been achieved. The evaluation process must go on and on. We must never let it stop—for who can tell what unforeseen possibilities the future holds!

A Partial List of Sources

1. Fessler, Donald R. "Development of Local Leadership," V.P.I., Blacksburg, Va.
2. Notes on "Fundamental Education" by Fred Harris, Dean of Faculty, Baldwin-Wallace College, Berea, Ohio.
3. Raper, Arthur, "Securing the Cooperation of Villagers."
4. Taylor, Carl C., "Community Development Programs and Methods," *Community Development Review*, December, 1956.

RETURN

COMMUNITY DEVELOPMENT

Making Council Meetings More Successful

Community Development
Division
USAID, PHILIPPINES

TRAINING MATERIAL

Series A Volume 2

May 1962

AGENCY FOR INTERNATIONAL DEVELOPMENT
Washington 25, D. C.

PREFACE

Making Council Meetings More Successful is the second in a series of seven Community Development publications which have been prepared to provide simple training materials for countries where Community Development programs have just gotten started or are about to begin, and to share field tested materials.

This Series A comprises the following volumes:

1. An Introduction to CD for Village Workers
2. Making Council Meetings More Successful
3. Community Development in Urban and Semi-Urban Areas
4. Community Development and Social Change
5. Community Development, Extension and the Village AID Synthesis
6. Conference on Conference Planning
7. The Village AID Worker and Democratic Program Planning

Mrs. Jean Ogden prepared this brochure mostly from materials furnished by certain Provincial and Municipal Community Development Officers in the Philippine CD program.

It is hoped that the ideas contained in this pamphlet will broaden the concepts of many CD people.

This brochure is presented by the Community Development Division of the Agency for International Development.

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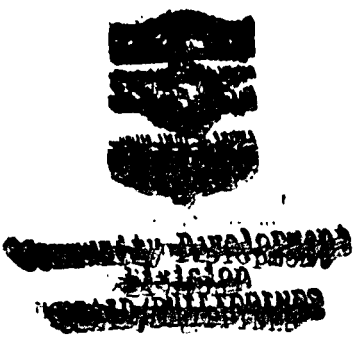

Community Development
Division

Introduction

This brochure is primarily designed to serve as a helpful guide for the Provincial Community Development Officer (PCDO) and the Municipal Community Development Officer (MCDO) in their capacities as executive secretaries to the Provincial Community Development Council (PCDC) and the Municipal Community Development Council (MCDC). It can serve equally well for anyone who is responsible for planning and conducting effective meetings in any area of community planning and development.

The ideas presented, of course, are merely suggestive. Most of them have been taken from the reports of PCDC and MCDC meetings. These field reports show the need for systematic planning, democratic conducting, and realistic evaluating of council meetings. Some of them show evidences of democratic planning at variance with the very formal, parliamentary-like procedures which are so often used. They show a resourcefulness that may give ideas to others—even to some who may have overlooked (inadvertently, of course!) the importance of the systematic planning of an agenda.

Although this little booklet deals with the areas of conducting and evaluating council meetings, it is specifically intended to suggest some steps in the preparation of better agenda for council meetings. These steps have been helpful in some instances, but they will need to be modified in light of each particular situation. Perhaps you may use them as a springboard to other ideas which may be better suited to your own planning needs.

But remember: Everyone *needs* to plan!

Reports on PCDC and MCDC Meetings

These reports show that specific steps in making better agenda can help the PCDO's and MCDO's:

1. Formulate better and well-balanced Community Development plans.
2. Implement more effectively the local CD program.
3. Coordinate and integrate the different activities of the members of the council into the total CD program in the locality.
4. Foster cooperative action among the members of the council.

By involving the members of PCDC's and MCDC's in:

1. Planning
   (Example: Making the Agenda)
2. Conducting
   (Example: Discussing Items in the Agenda)
3. Evaluating
   (Example: Securing the Post-Meeting Reactions)

is the SECRET behind successful council meetings

Make Better Agenda by Involving Council Members

TO INVOLVE COUNCIL MEMBERS IN MAKING BETTER AGENDA, WORKERS SHOULD:

1. Know their job problems and the topics which the members would like to discuss—

Get the facts about on-the-job problems which relate to their Community Development work, find the topics which members are interested in discussing, and secure their practical suggestions through: (a) post-meeting reaction slips; (b) interviews and informal conversations; and (c) questionnaires.

These reactions to the previous meeting; interviews, formal and informal; and answers to questionnaires are the basic source of information (facts) which is needed in order to plan the agenda for your next meeting. (For sample forms for pre-meeting questionnaires and post-meeting reactions, see pages 3 and 11.)

2. Consolidate, study facts in post-meeting reaction forms—

All on-the-job problems mentioned must be listed; and the number of times each is mentioned must be tabulated. That is, you must consolidate the facts. Then you must analyze them by determining the problems that are common to all members and the topics which are interesting to most of them.

3. Discover motivational factors—

One should try to determine motivational factors to stimulate a lively and worthwhile discussion. (See sample form for consolidated questionnaire, page 5.)

4 Make tentative agenda based on the analysis—

The tentative agenda consists of two parts: (a) on-the-job problems of members; and (b) topics of interest.

In listing the job problems, place first those which are common to the members. (If all suggestions cannot be included, explain that those excluded will be discussed in future council meetings.)

The topic with the greatest number of proponents (see your consolidated questionnaire form) should have first priority; therefore, it should be number one on the agenda. Follow this with the next greatest as number two—and so down the line to third, fourth, etc. (See sample tentative agenda, pages 7 and 8.)

5. Furnish members with the consolidated data and the tentative agenda—

In order to have them involved in the planning, we must do more than send questionnaires to members. It is not enough to write them that the items which they have suggested are being placed on the agenda for the next meeting. They should have the complete returns from the questionnaires. Then each person will know what his fellow members have suggested and how their own ideas relate to those of others.

Members should be given the tentative agenda at least one week before the meeting in order that they may have adequate time to study it and to suggest revisions.

6. Finalize the agenda when the meeting convenes—

The meeting should start by discussing the agenda in order to provide each member with a chance to make comments, state opinions, and air grievances. These discussions should continue until the group determines the definite subject-matter areas for the Agenda. As soon as the members have arrived at an agenda that seems to be in the best interest of all concerned, they are ready to adopt it as the finalized agenda and proceed to tackle the items on it.

Pre-Meeting Questionnaire

Kindly fill this out and return to: M_____
(Executive Secretary)

Name _____

Title _____

Office _____

This questionnaire is sent to you to make certain that the meeting to be held at _____ on _____ 19____ will deal with your on-the-job problems. Your cooperation in answering will help to ensure that the meeting will give you the kind of help you want.

Before the meeting we will send you a copy of the consolidated returns from this questionnaire and the tentative agenda based on these returns and other expressions of your wishes.

A. Please list in order of importance five job problems you think ought to be dealt with at the meeting.

1. _____

2. _____

3. _____

4. _____

5. _____

B. Following are items suggested on the post-meeting reaction forms filled in at our last meeting and others from my casual conversations with some of you. If you would like any of these included in our agenda, please indicate them in order of choice by writing 1 before your first choice, etc.

____ 1. _____

____ 2. _____

____ 3. _____

____ 4. _____

C. Write below other topics that you really think should be taken up at our next meeting.

1. _____

2. _____

(If there are more, please use the other side of this page.)

The Questionnaires Consolidated Return Form

Job Problems	Times Mentioned
1.	
2.	
3.	
4.	
5.	
6.	
7.	
8.	
9.	
10.	

Topics Preferred	Priority No. of members who checked 1st	2d	3d	4th	5th
1.					
2.					
3.					
4.					
5.					
6.					

Other Topics Suggested	Times Mentioned
1.	
2.	
3.	
4.	
5.	

(Use the back of this page if more space is needed)

How to Word the Items on Your Agenda

The items on your agenda should be phrased in thought-provoking questions which will induce members to develop issues during the meeting. Also the members' decisions should be based on these issues.

So instead of stating simply the topic to be considered, *"Barrio Council Resolutions on Barrio Road,"* you should formulate sub-topics in the interrogative, such as the following:

1 Which resolution shall we approve?
2 On what criteria shall our approval be based?

With the agendum stated in this manner, the members will be likely to ask such questions as:

1 Which barrio needs the road badly?
2 Which barrio can benefit by increased income from the road?
3 Which barrio has more people who can be served by the road?
4 Which barrio can contribute more to the construction of the road?
5 Which barrio, by itself, can pledge to maintain the road?
6 Which proposed road can solve some of the problems in field work for us as members of the Municipal Community Development team?

This Is How Your Agenda May Look

Municipal CD Council Meeting
Oas, Albay

Place: Municipal Town Hall
Date : February 25, 1960
Time: 8:00—10:30 a.m.

For: _____

_____
(Agency)

TENTATIVE AGENDA FOR THE MEETING

ON-THE-JOB PROBLEMS:

1. Shifting of personnel in other offices
   (a) What shall we do to keep the newly shifted technical agency personnel informed about the operations of our CD Council?
   (b) What shall we do about the technical services, which the barrio people so badly need, when there are no technicians to handle the job?
   (c) How can we anticipate future shifting?

2. Lacking an engineer to look after the irrigation projects in Barrio A.
   (a) Can we obtain a substitute? If so, from where?
   (b) Who will pay for these services?

TOPICS FOR DISCUSSION

1. Approving the *Barrio Council Resolutions* on barrio roads
   (a) Which of the three resolutions shall we approve?
   (b) On what criteria shall we base our decisions?
2. Administrative planning of Community Development in the Municipality for the next fiscal year
   (a) Based on the submitted Development Plans from the different CD *barrios,* what needs and problems are common to all?
   (b) Can we provide the needed technical assistance as specified in their plans? If not, how shall we group them into priorities, and by what criteria?
   (c) Do we (including the *barrios* contributions) have the resources—material, financial, human—to meet their needs? What are their specific needs?
   (d) Based on the needs and the assessed resources, what specific objectives shall we aim at for the next fiscal year?
   (e) Who will be responsible for each activity?

Note: Please study this tentative agenda and make your suggestions during our meeting on February 25, 1960, at the Municipal Town Hall.

Steps in Decision Making

Involvement does not end with planning. It is essential that there should be free discussions in attempting to arrive at some sound and acceptable decisions. To guide the meeting in this direction, the suggested steps in decision making can well be followed. These steps are:

(a) Stating the problem; (b) clarifying the problem; (c) developing alternative solutions; (d) keeping the discussion "on the beam;" (e) summarizing; (f) considering the consequences of emerging decisions; (g) testing the understanding of the members' commitment to emerging decisions; (h) and making the decision.

If you have followed these procedures, your decision should be a valid one.

How Meetings Are Evaluated

When something is evaluated a value is placed on that which is being appraised. This is done in relation to either (1) what has been achieved as compared with what was planned, or (2) present values which may or may not have changed due to new conditions.

One of the most effective means of evaluating a council meeting is the use of a Post-Meeting Reaction Form (see page 11).

The apparent purpose of this evaluation is to measure the results of the council meeting in relation to self-determined objectives. In addition to determining the degree to which these objectives have been satisfied, this device suggests ways of improving future meetings.

Post-Meeting Reaction Form

What did you think of the meeting? Please be frank! Your comments and suggestions can contribute a great deal to both the effectiveness of our future meetings and the success of our work in the field. Only you can say whether the meetings are suited to our needs, and, if not, how you think they may be improved.

---

1. How did you feel about the meeting? Check below:

_____No good _____Good

_____All right _____Excellent

A better word:_____

2. What were the weaknesses?

3. What were the strong points?

4. What do you want to take up at the next meeting?

5. What improvements would you suggest in the operations of the next meeting?

(You may or may not sign your name.)

RETURN

COMMUNITY DEVELOPMENT

CD in Urban and Semi-Urban Areas

Community Development
Division
USAID/PHILIPPINES

TRAINING MATERIAL

Series A Volume 3

May 1962

AGENCY FOR INTERNATIONAL DEVELOPMENT
Washington 25, D. C.

PREFACE

This is the third in Series A of publications on Community Development Training which have been adapted from materials developed in the Philippines by Mrs. Jean Ogden. As urban community development is a relatively new field where there has been limited experience, it is suggested that in connection with this pamphlet, the reader study "Community Development in Urban Areas," a United Nations Report by the Secretary-General, issued by the Department of Economic and Social Affairs, New York, 1961 (ST/SOA/43; E/CN.5/356/Rev.1).

The potential of urban community development is suggested by Dr. George M. Foster, in his most recent book, *Traditional Cultures: and the Impact of Technological Change* (Harper and Brothers, Publishers, New York, 1962 page 31). ". . . current community development methods almost ignore the presence and influences of cities. The strategy is phrased in terms of 'local initiative,' 'self-help,' 'community organization,' 'identification of felt needs,' 'mobilization of local resources,' and so forth. A hard look at the nature and implications of village-urban relationships probably would inject more life into community development programs than would any other single act."

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Community Development
Division

Introduction

This paper treats urban development as a complement to or as a result of rural development work in the Philippines. The principles and approaches of community development as has been applied in the rural areas are being explored and studied with the idea of modifying them so that they may be applicable to urban development work.

Urbanization is referred to as a dynamic development which has been due to the cooperative efforts of the citizenry which, in turn, has been due mostly to the organizational processes carried out by the urban Community Development workers. Also, it is a part of the larger process of economic, cultural, and social change which is affecting present-day communities.

The new urban communities are economically, socially, and culturally linked with rural people, and as such each needs and affects the other. It can be said that the rate of development in any urban center is limited by the economic status of the rural areas, and vice versa.

It is apparent, therefore, that the development of urban communities cannot be successful unless there is a coordinated program which has been planned and closely integrated with the rural sectors of the country.

In the new urban communities, community development organizational processes and principles may be applied with success if a majority of the people and their leaders are trained in these procedures and motivated to take a new outlook, and who, in turn, strongly advocate change and reconstruction.

Taking the developmental processes in the light of the above assumption, urban development in the Philippine setting may be viewed within the following dimensions:

1. Urbanization as *a concomitant process*

   In its rudimentary form and taken in the modified content of rural CD work, urbanization and industrialization or the developing of peripheral communities of a city should be carried out simultaneously.

2. Urbanization as a *resultant process*

   In this context, urbanization is considered in relation to highly industrialized cities or section of such cities. In order to balance or equate the forces or pressures that are usually associated with the fast pace of industrialization, the urban programs must adopt improved methods and techniques which, in turn, will develop more vigorous moral and sociological attitudes.

3. Urbanization as a *complementary process*

   In a slowly progressing city or part of a city where a kind of isolated developmental and organizational work has been started for some time by the governmental and non-governmental agencies, urbanization may be used as a complementary process. In such a case, the main objective would be to integrate into the Philippine CD Program all the entities operating in the area. Thus co-optation may function to ensure more effective cooperation among agencies in the areas doing developmental work.

General Objectives

As stated previously, urban work may be viewed in several dimensions. Therefore, the specific social and operational goals may not be listed here but the direction of the urban program may be considered as being consistent with that of the Philippine Community Development Program, whose objectives are as follows:

1. To assist in the development of self-government in the *barrios*.
2. To increase the productivity and income of the population through self-help projects in agriculture and industries.
3. To encourage construction, largely on self-help basis, of *barrio* roads which will connect *barrios* with principal highways or feeder roads.
4. To provide governmental services more nearly equal to those now available in the *poblaciones* (town proper).
5. To promote better coordination of the government services at all administrative levels.
6. To improve, through a maximum of self-help, facilities for education, water supply, irrigation, health, sanitation, housing, and recreation.
7. To increase the educational and vocational opportunities for the adult population in the *barrios*.
8. To increase citizen awareness and action with respect to the enforcement of laws on tenancy, usury, labor, and other subjects.
9. To take the needed steps to improve the morale of the citizens and strengthen their participation in the economic life of the nation.

Characteristics of Urban Communities

1. There are increasing social problems in cities as a result of the influx of population to urban places. City residents are confronted with many problems such as: insufficient housing; slums; juvenile delinquency; undernourishment; inadequate disposal of waste; poor drainage system; congestion of traffic; ugliness; etc.

2. The cost and standard of living in the cities continues to rise. The capacity to increase the production or income falls behind. This affects the economic and social behavior of the city residents. Due to a high birth rate and low mortality rate, population is increasing at an alarming rate which, in turn, aggravates other problems.

3. Cities exist by feeding and serving surrounding areas. They send out services in the form of ideas and innovations. In return, they receive not only products from the surrounding areas but also a large number of people every year. Cities die when the surrounding areas fail to buy their services and ideas, to provide employment for a labor force, and to supply raw materials for industries.

4. Urban communities have been able to produce a number of specialists: professionals, craftsmen, tradesmen, teachers, etc. By their nature and size, cities demand more specialization, division of labor, and more opportunity for individual employment.

5. The marked individualism in urban sectors is a direct contrast to the strong group consciousness of people in rural areas. In densely populated cities, there is vastness and impersonality which makes people different. Ties need not exist: Neighbors do not know each other; they do not work with each other. Specialization, sectionalism, compartmentalism have made city folks more impersonal than the rural people.

6. In the cities there are more voluntary organizations giving assistance and more well developed welfare services and facilities, such as schools, recreational halls, hospitals, trading centers, water systems, etc.

7. Most often paternalistic landholders, politicians, middlemen and others who reside in cities play the role of lord over non-urban people. This has something to do with the leadership patterns (mostly political in nature) in urban and rural areas.

Principles and Suggested Techniques For Urban Development

The following ideas are suggested as a guide to urban development workers:

1. There should be an opportunity for citizens to study continuously in order that they may discover their needs and problems, and determine their resources to meet these needs. They should also be assisted in selecting their targets for action. Effective *point of leverage* for urban CD work can not be imposed upon communities but must grow out of their verbalized and recognized felt needs, problems, and desires. Motivation for change comes *as people are encouraged to see their needs and as they are helped to develop the will and capacity* to make the desired changes. People can continue to work cooperatively as they identify other community problems; thus, direction is estabilshed internally.

Where workers or community leaders train the urban people to think, conduct surveys to determine community needs and problems, and plan projects which affect most of the population; hostility, prejudice, and apathy can be totally eliminated. When this is done, a new brand of community spirit will be created. With this spirit and expected outside assistance, projects are bound to succeed.

2. There must be formal and informal organizations for effective planning with active involvement and participation of representatives or elements of responsible groups. Also, when asked or desired, the urban worker must provide the desired assistance.

All ideas and opinions in relation to priorities, specifications, or selection of projects should come from the citizens. Ideas may be gathered through the *"wide pooling of ideas"* or by *close study* of problems by the working committees of both the informal and formal groups.

Special interest groups, disturbed by or dissatisfied with present conditions in a neighborhood, may become focal bodies for creating community awareness of these conditions, and providing the remedial measures for these problems. Most likely the discussion of the more pressing problems of a community appear first in informal groups such as corner gangs, street communities, neighborhood societies, friendship and youth clubs, and religious and political groups. Such conditions create, in those groups or societies, significant and persistent emotional attachment to and concern for the causes of those problems, and provide the desire to determine the probable remedial measures. These groups, therefore, should be helped to organize and work on the causes of these community problems; especially along the line of the motivational forces which are responsible for the existing unwholesome conditions.

Formal groups such as Lions, Rotarians, Parent-Teacher Associations, Chambers of Commerce, religious organizations, and governmental bodies should have their awareness steered toward those unpleasant conditions with a view to motivating them into planning and action groups. These formal bodies, when

made to extend their helping hand, give more vigor and prestige to the informal groups which were concerned initially with the problems. They also provided needed procedures which may be used in discovering the solution to many of these problems. These formal bodies can give not only moral support but also financial and technical aid. When they come to share emotionally the feeling of *discontent* and *pain* created by the unwholesome community conditions, they voluntarily work cooperatively with others or share the burden of *costs*. The best approach is to inform the people in order that they might share the feelings of discontent and burdens. Then, involve them in the identification of the causes of the problems and in the planning of the desired projects. This procedure will mark the beginning of new responsible group leadership and a strong structural pattern.

3. Parallel to the enthusiasm, responsibility, and action given by the informal and formal non-governmental bodies, *city councils* and *city barrio councils* become financially, technically, and morally into active participation. These official bodies should exert the integrating and coordinating roles for all entities working in the projects. *They should not, however, run the show; claim credit; or manage the activities for the citizens.* Urban development should be truly a citizens' affair. *Official bodies should manage the projects and programs with the citizen groups.*

4. If it is the consensus of citizen groups that one "problem" should be remedied, enough motivation exists to overcome the difficulties confronting the processes of planning and organizing the citizens. The question of who should implement such plans will aways arise. This question is most easily resolved when, in the initial process of planning and organizing, citizen groups are deeply involved in the activities. They will then accept *the responsibility for remedying the problems that are perplexing them.*

In the event that citizen groups plan the solutions to a problem, or set priorities for the various projects, who should object? Should the local government officials or urban workers object and offer substitutes for such citizen actions? Or should these councils, officials, or workers encourage such planning groups to carry out their plans and that they can solve all difficulties?

It is suggested that the second course should be taken. Ideas or projects imposed or superimposed will always be considered by the people as government agency or city council projects. Hence, they will not identify themselves with the projects and will refuse to maintain or use them. The very purpose of constructing such projects—to promote a cooperative method of satisfying common needs which creates *community initiative and responsibility*—will not have been achieved.

5. There must be responsible leadership for training activity and carrying out the projects selected. Sparked by the desire to remedy the verbalized and recognized conditions which affect most of a community, the erstwhile unorganized local groups take on a new form. They spring back to life, making it possible for more people to resolve cooperatively their shared felt needs and problems. A new brand of leadership, which needs to be nurtured and trained along the lines of democratic values and standards, emerges. It recognized the inherent

capacity of the people and their privilege to be responsible. The strengthening of leadership toward that value and standard introduces more vitality and organization into the planning and action groups. It also encourages the coordination and integration of subgroup which in turn increases the capacity and resources needed to implement the programs and plans made by them.

6. An untrained group trying to solve problems or difficulties normally cannot go through the frustrating and time consuming experience of planning community programs or projects without definite leadership. The planning of such programs is the part where volunteer local leaders and trained urban workers may give some real assistance. However, when the required degree of group maturity and functionalism is attained, the urban workers' assertiveness should wane to give such planning and action groups more opportunity to *manage their activity*. If this is done, new challenges, new threats, and urgent needs may arise in the group. However, bickerings, off-tangent deliberations, and non-relevant decisions may still develop. But *these would not lead to loss of interest, low morale, and inefficiency* if the right ingredient of shared group leadership functions has been attained. Group skills of urban workers may come into use at this point.

Fundamentally, responsible leadership exists when the planning or action groups are assisted in determining the priority of community problems, planning the solutions to these problems, and carrying out their plans. The planning group, subsequently the implementing body, maintains responsibility for the whole program or project, secures the required outside assistance; and it allocates authority to committees to work on the various aspects of the programs. This indicates applying wisely the principle of involvement and management, and using the initiative and resourcefulness of the sub-groups.

A planning group for instance can undergo the complex process of planning if the responsible shared leadership exists. In every stage of the planning process small group or committee work is essential. The steps of the process are:

a. *Define the community program on hand.*

The whole planning body is divided into small buzz groups to define the various aspects of the program. They agree on the particular aspects of the problems.

b. *Understand the implication of the problem.*

Since one problem has to be seen in all of its dimensions—its meaning, scope and implication—the planning body is required to assign an appropriate committee or group to manage every aspect of the community problem. The problem must be studied by small groups in detail. They may ask the following questions:

(1) What is it we are primarily disturbed about?
(2) How much of this problem can we reasonably undertake?
(3) Who could or should be dealing with other aspects of the problem?
(4) How can we do our part, yet press for more adequate consideration of other parts of the problem?
(5) Where are the sources of help—human and material?

At this stage, if not before, competent persons should be taken into the planning process to give their knowledge about the community problem. When the

time comes for *action*, resistance will have been partly forestalled and considerable support will have been gained.

c. *Consider solution of the problem.*

After the precise aspects of the problem have been selected, work groups assigned, and data processed, the possible alternative solutions are determined. There should be consensus on the best alternative.

d. *Go into action.*

The plan to implement the decisions should be carefully conceived and developed in order to anticipate success. This means that the responsible groups should be led to:

(1) Study carefully the plan of action;
(2) Know the probable reaction of the people;
(3) Understand the customary procedures by which similar plans are accepted, adopted, or enacted;
(4) Involve those people who must support the plan;
(5) Know the cost of implementing the plan and the sources of money needed;
(6) Know the reasons why such a plan is desirable and why arguments against it are not invalid; and
(7) Know the proper way of discovering and involving community leaders and agency personnel.

7. There must be provisions for training of both urban workers and community leaders. Community leaders and specialists in towns and cities may be called, from time to time, for community leadership training to better equip them with the fundamental skills in development and organization. *Knowing the principles, accepting responsibilities and developing capacities to translate these into action will give more impetus to the development work.* The course of training may be determined by the trainees with the help of the urban workers and the Training and Information Section. Leadership and orientation training may be given to lay leaders and agency personnel, respectively. Seminars, workshops, and study tours may also be conducted when needed.

8. There must be adequate plans for the future based on continuous evaluation and planning. The urban program grows as evaluation proceeds and future anticipations are discussed by citizens and urban workers. When necessary, evaluation and re-planning conferences may be conducted by citizen groups assisted by the urban workers.

Organization and Relationships

In order to attain the specific objectives of the program, the implementing organization should be reorganized so that it may combine its former operations with that of community development. In chartered cities where a different kind of governmental structure is set by provisions of city charters, the urban CD workers and officials of the City Community Development Councils concerned should incorporate agency elements into the combined operational chart. Since cities are big and are composed of different types of groups, the urban workers should always, with prudence, aim at absorbing into the organization power or prestige elements coming from those groups.

The basic units for coordination of local action, and for making and implementing plans are the *Barrio* Councils in cities organized for community development. Here the urban community development councils work closely with the *barrio* councils in implementing plans that serve more than purely local needs.

In general the procedure is as follows: *Barrio* development plans are prepared by the village leaders who have been directly elected by the community to the *barrio* council. The community, through the legally constituted *barrio* assembly, in turn, is given maximum opportunity to become involved in planning local development. The assembly can meet at any time when called by the village president or when petitioned by a sufficient number of its members. It can also be the recipient of requests for the ratification of development measures enacted in the elected *barrio* council.

A limited form of participation in the planning is shared by the *barrio* with government units outside the village which are called upon to render technical or financial assistance for *barrio* development. For this purpose, community development councils are set up in municipalities, provinces, and chartered cities. These councils lay down criteria and formulate priorities in the use of relatively limited resources for assistance. On the national level, the interdepartmental Community Development Council likewise sets criteria and priority systems for the use of national funds and other resources.

The organization for the implementation of community development programs follows that of planning. Purely self-help projects are executed solely at the discretion of local people. Implementation of the "aided self-help" is shared with the community development councils on the municipal, provincial, and chartered city levels. Where national resources are involved, the national community development agency sends its representative down to the appropriate area to superintend the implementation according to the criteria and priorities previously determined to guide the use of national resources.

Each city organized for community development has a Municipal Community Development Council (MCDC) of which the technicians of the several municipal agencies are members. Since they must serve as technicians needed for *barrio* projects, they must help in determining criteria and setting priorities for

projects recommended by the several *barrio* councils in the municipality. These technicians are known as the Community Development Team. But it should again be emphasized that the *barrio* councils, assisted by the neighborhood associations, local clubs, and power elite groups compose the lower decision-making, coordinating, and implementing bodies.

The *City Community Development Council* may be composed of the following officers and members:

1. City Mayor	— Chairman
2. Urban CD Officer	— Executive Secretary
3. Vice-Mayor	— Member
4. City Treasurer	— Member
5. City Auditor	— Member
6. City Engineer	— Member
7. City Health Officer	— Member
8. City Chief of Police	— Member
9. Superintendent of City Schools	— Member
10. City Social Welfare Administrator	— Member
11. City Agriculturist (available in some cities)	— Member
12. City Home Demonstrator	— Member
13. City Veterinarian	— Member
14. Heads of civic organizations actively engaged in community development (not more than 4 at the discretion of the Council)	— Member

The City Community Development Team may be composed of the following:

1. Physician
2. Dentist
3. Nurse
4. Midwife
5. Sanitary Inspector
6. Veterinarian
7. Representative of public elementary or high school
8. City Agriculturist (available in some cities)
9. City Home Demonstrator (available in some cities)
10. Social Welfare Worker
11. Engineer
12. Probation Officer, if available
13. Urban CD Worker
14. Any other government agency personnel assigned at the discretion of the City CD Council

Job Responsibilities of PACD Urban Personnel

In general, the following are the job responsibilities of PACD personnel assigned to urban coverages:

A. URBAN CD OFFICER

Acts for and on behalf of the PACD in the administration and implementation of the community development program;

Is the Executive Secretary of the City Community Development Council;

Supervises workers and employees assigned or detailed in the urban coverage; and

Performs other duties and responsibilities assigned to him by the PACD.

B. URBAN CD WORKER

In general, the Urban CD Worker shall perform the following job responsibilities:

Educator for community development in the urban coverage;

Stimulator and organizer for self-help activities in the communities where he is assigned;

Aide of technical agency representatives; and

Connecting link between the people and the government.

In general, he acts for and on behalf of the PACD in the implementation of the program in the urban communities where he is assigned. He, therefore, performs such other duties and responsibilities as are assigned to him by the PACD.

Specifically, the Urban CD Worker performs the duties and responsibilities of a *Barrio* CD Worker. In addition, the Urban CD Worker shall perform the *administrative functions* for the internal administration of the PACD.

C. TRAINING and INFORMATION STAFF

In conjunction with the Urban CD Workers, the Training and Information Staff plans and conducts city-wide training programs designed to give training support to training operations. Such training activities may be institutes, seminars, workshops, study tours, conferences, and briefings.

In addition, the staff assists in follow-up activities of training sessions to give full support to program operations. It also helps to evaluate field activities.

Special Training for Urban Development

The Urban CD Workers and Officers selected by the ADO for assignment in cities or urban areas, including those who have been and are now implementing community development in cities and urban centers, shall undergo a special training for urban development. The plans for such training programs shall be prepared by the Training Division and the urban personnel from *all* areas shall be trained together under the guidance of a special staff to be designated by the Training Officer.

As soon as the ADO's have selected the personnel for urban development, they will transmit to PACD a list of those chosen, including those already assigned in existing cities of coverage, and indicating their present position and previous assignments. This information is needed in order for the PACD to approve and confirm the selected personnel. When all the area lists have been received by the PACD, a special training course will be conducted. Orders indicating the beginning date, place of training, and duration shall be issued to new selectees.

Program Activities and Projects

Community Development relies upon its citizens. They must initiate the desire for community projects, (through concerted efforts and active participation) plan and carry out their plans. Therefore, the planning committee should plan each activity so that adequate opportunity for full participation is provided. Projects to be undertaken by the citizens should be of two types, self help and aided self help.

The following are suggested activities and projects, grouped according to categories:

Category I—Increased Production and Income

Goals: a. Increase food production

b. Increase cash income

Training Activities: Short-term specialized skill and general leadership courses related to increased production and income. The technical agency personnel concerned shall handle such courses with close cooperation of the PACD workers.

Projects:

Agriculture

Seed improvement, drainage and irrigation canals, plant pest control, farm tools, settlers' tools, truck gardening, masagana demonstration lots, tree planting, orcharding, portable generator and pump, fertilizer, etc.

Animal

Control of pest and diseases, goat projects, individual piggery and poultry projects using native or improved stocks, pigeon raising, etc.

Handicrafts and Metal Sheet

Hat weaving, mat weaving, native cloth weaving, basket making, bag making, sandal/slipper making, tin or sheet metal work, farm tool making. Also needlework, bakya making, furniture making, wood carving, carpentry work, house construction, tool kits, etc. (These should be total self-help. PACD may give help in the purchase of machines and tools needed in these activities.)

Category II—Public Improvement and Housing

Goals: a. Improve facilities and housing units

b. Increase technical services

Training Activities: Conference/briefing sessions designed to instill civic consciousness among city residents and to create a need to call for the services of technical agency personnel.

Projects:

Improved Facilities

Slum clearance, improvement of streets in slum areas, footbridges in slum places, improved drainage, city *barrio* schools, *barrio* halls, communal electrification, etc.

Housing and Relocation

Small scale housing units, relocation from slums, adobe stone cooperative project, communal hollow-block making, *barrio* tool kit, communal sand and gravel project, etc.

Category III—Health and Sanitation

Goal: Improve health facilities and carry out sanitation practices.

Training Activities: Short term courses relating to health and sanitation practices to be handled by the agency personnel concerned. PACD personnel shall coordinate closely.

Projects: Safe drinking water, extension water pipes, communal bathrooms, communal comfort rooms, individual toilets, improved drainage and garbage, health centers, medical kits, milk feeding, environmental sanitation, etc.

Category IV—Barrio *Council Stores, Shops, and Restaurants*

Goal: Increase participation in local business and trade.

Training Activities: Short-term courses on Neighborhood Store program, and special skill training as regards salesmanship, public relations in business, store management and supervision, etc. These shall be conducted by the appropriate personnel.

Projects:

Neighborhood Stores and Shops

Sari-sari stores, cafeterias, restaurants, groceries, bakery shops, dry-goods stores, barbershops, loan fund, etc. (These projects should conform with the requirements of the *barrio* store program.)

Category V—Educational, Vocational, and Recreational Activities

Goal: Make better use of leisure time by providing educational and recreational activities.

Training Activities: Courses in literacy, courses to install civic consciousness, wise use to leisure hours, and to preserve folk arts and folklore.

Projects: Communal playground, recreational equipment, communal basketball courts, radios, musical instruments (for *rondallas,* drum and bugle corps of youth) community reading circles, vocational skills as in auto-mechanics, building construction, etc.

Category VI—Strengthening of Local Governments and Groups

Goal: Conduct leadership training, orientation classes, conference/briefing, etc. on community development, city coverage, for a period of two years, and follow-up programs of such training activities.

Training Activities: Leadership institutes for *barrio* council members, women and youth; seminars and orientation classes for government officials and service agency personnel; *barrio* assemblies and study tours.

Projects: Simple projects chosen during training classes shall be considered total self-help activities or projects; unless the concerned groups or council request financial aid, in which case aid shall not be more than one-third (1/3) of the total cost of the projects.

CRITERIA

To insure the attainment of the urban development work objectives, the following must be considered during the planning and implementing of the projects:

1. The projects must fulfill the general considerations prescribed and must be responsive to the felt needs of the city people concerned.
2. The project must fall within the broad category defined as national priorities.
3. The citizens must agree to carry out and maintain the project after completion.
4. First priority action by PACD shall be given to total self-help activities and projects.
5. Second priority action shall be given to projects and activities requiring assistance from the PACD.

Some Tools and Techniques

For effectiveness in the program, the following tools and techniques are suggested for the urban workers and trainers:

1. Self-survey technique—This involves a great number of responsible people who determine the causes of community problems, and then openly suggest remedial measures. This survey is usually completed before making final decisions and plans.
2. Co-optation—Prestige figures or important community leaders and agency personnel are observed to determine their ability to influence the people within the community. Those who are influenced are slowly "integrated" into the organizational structure of Community Development. When action programs need the support of these people, this technique has proven most effective. Industrial concerns and recognized bodies in the area are excellent sources of prestige people.
3. Open Communications—In every urban development program there are progressive matters which need to be known. This information can be spread by memoranda, letters, newsletters, personal contacts, radio and telephone. Credit should be given to those who deserve praise, and this should be made public. Usually most of the suspicions about the program and jealousies in a community are minimized by this technique.
4. Leadership Institute/Workshops for neighborhood leaders—The purposes of this training are to orient the leaders about the philosophy and principles of community development, to train them in the organizational procedures, and inspire them to accept community responsibilities. After this training, the development of a sound program may follow.
5. Seminars/Conferences/Briefings of town and city government officials and agency personnel—These devices have proven most beneficial to the officials. As a result of these educational activities, they have been able to advise the planners constructively and objectively.
6. Training of Special Interest Groups—Selective leadership or vocational training courses for specific small interest groups should be programed. However, only one course should be conducted during a stated period. This type of training will build up a strong democratic and skillful base which is so badly needed for all-out urban specialization and development.
7. Recruitment of part-time employees or Voluntary Community Leaders—Promising young or old leaders, men or women, should be carefully recruited and given specialized training with a view of employing them as part time employees with moderate allowances or voluntary community leaders. Funds for the part-time employees may be shouldered by the

PACD. Until they become experienced workers, these leaders may be utilized in the neighborhoods or districts either as Junior Urban Workers or Junior Community Trainers/Organizers. By using this technique, the more promising leaders should be attracted to and may join the CD program. Being closely identified with the program, these leaders will gain more skill and prestige; thus, they may turn out to be strong advocators of change in their respective areas.

References

EDITORIAL NOTE:

The specific techniques for democratic group procedures and human relations for use in community development programs are presented in the books and pamphlets listed below These materials should be most useful to all who are working in the field ot community development and informal adult education. Also, this material can be helpful to administrators, trainers, supervisors, local level workers, council members, and just plain citizens who want to learn how to lead or to participate in democratic deliberations, group planning, and co-operative action.

BOOKS

HANDBOOK FOR DISCUSSION LEADERS, J. Jeffrey Auer and Henry Lee Ewbank, Harper & Brothers, N.Y., 1947. (118 pages).

This book lists eight types of discussion forms and describes them in detail. Its purpose is to outline "step by step the basic procedures which experience has shown to be effective in organizing and leading discussions." Chapters analyze pre-meeting preparation, the leader's job, and principles of evaluation. A good list of reference materials is included.

NEW WAYS TO BETTER MEETINGS, Bert and Frances Strauss, Viking Press, N.Y., 1957. (175 pages).

Not an educator but a management engineer and his wife (active in many civic groups) present this practical and lively handbook for members and chairmen of groups. It tells how to get members of a group, small or large, to participate; how to reach decisions "without strait-jacket Rules of Order"; how to use the valuable tool of role playing; how a small meeting works best; how to involve the audience in a large meeting; and how to get the best results from a big conference.

These are methods, say the publishers, that have been developing during the last few years in an original field of research called group dynamics. They have been tested and enthusiastically adopted by industry and management groups, social workers, and educational organizations. Mr. and Mrs. Strauss have written the first non-academic and highly readable book on the results of this research, as they think it can produce more effective meetings.

PAMPHLETS

GROUP PROCESSES FOR ADULT EDUCATION, Paul Bergevin and Dwight Morris, Seabury Press, Greenwich, Connecticut, 1950. (86 pages).

This pamphlet gives in outline form the characteristics of each of the commonly used devices for informal adult education. It tells when and how to use group discussion, panel, forum, institute, workshop, etc. The advantages and limitations of each technique are listed and the necessary physical facilities diagrammed. The bibliography describes about fifty books, pamphlets, and articles that deal with the use of these educational devices.

A MANUAL FOR DISCUSSION LEADERS AND PARTICIPANTS, Paul Bergevin and Dwight Morris, Seabury Press, Greenwich, Connecticut, 1954. (73 pages).

Use this pamphlet for practical help on: discussion method—its definition and purpose group discussion personnel: the leader and his responsibilities; the participant and his responsibilities; physical arrangements for effective discussion; and relation of discussion to *action.*

LEADERSHIP PAMPHLETS. Adult Education Association of the U.S.A., Chicago, Illinois (each pamphlet 48 pages).

1. *How to Lead Discussion*

A practical aid to leaders in educational, governmental, welfare, health, farm, religious, industrial and other groups. It will teach you how to lead a discussion group—or lead one better than you now do—by providing: guides to planning meetings; ways to share leadership; program ideas; and evaluation check lists.

4. *Understanding How Groups Work*

Here you will find help from applied group dynamics on such common problems as: conflict among group members, apathy, indecision, private vs. group goals, and inefficient methods.

6. *How to Use Role Playing . . .* and other tools for learning: program patterns, audio-visual aids, field trips, and feedbacks.

9. *Conducting Workshops and Institutes*

This gives step-by-step help on every phase of the workshop method: pre-planning, getting started, using resource people, learning through play, back-home application, and evaluation.

11. *Conferences That Work*

This pamphlet is for all who plan and manage conferences. It gives details on how to: involve delegates, set up planning committees, organize work groups, and train leadership.

COMMUNITY DEVELOPMENT

Community Development and Social Change

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TRAINING MATERIAL

Series A Volume 4

May 1962

AGENCY FOR INTERNATIONAL DEVELOPMENT
Washington 25, D. C.

PREFACE

This is the fourth in a series of seven publications on Community Development. These publications have been adapted from materials prepared by either AID Community Development Field Advisors or host country Community Development Officers. The purposes of these publications are to provide simple training materials which may be used in countries where Community Development programs have just gotten started or are about to begin, and to share on a wider basis field tested materials.

This pamphlet "Community Development and Social Change" has been adapted by Mrs. Jean Ogden from materials prepared by Messrs. Valentin G. Cedillo, Acting Training Officer, PADC/OP and L. B. Ladonda, Fourth CD Area, PACD of the Philippine program.

The Community Development Division of the Agency for International Development is pleased to present this, the fourth volume in Series A.

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Introduction

Change has been defined as any variation which affects a thing essentially or superficially. However, in the context of Community Development, change is usually thought of as a series of actions which make a thing progressively better. This may be achieved by substituting or supplanting one thing by another. It may be the result of an orderly process by which a thing or condition becomes different than what it was before, but more often, it occurs because an innovation breaks an established custom which has prevented progress.

In this pamphlet Messrs. Cedillo and Ladonda have stressed that the basic principles of change are the same irrespective of cultural differences. They point out that one must realize that no two situations are alike, and what is easy or hard to change depends mostly upon the customs and traditions of the con cerned culture.

To this end, they have discussed the nature and direction of change; stating that change begins with a desire, that it has possibilities of spreading to all vocations within a barrio, and that change is the basic element of improvement and growth.

Also, they picture the rate and intensity of change, explain its social significance and cite examples to explain these concepts.

In addition, they point out that it is imperative that the villagers organize and manage their resources for change, explain a few techniques which may be used to facilitate change, and tell of a few cultural characteristics of the *barrios*.

Also, they cite an example of how change was effected in one of the *barrios;* explaining the procedures by which the principles may be applied in a given culture can be determined only by continuous evaluations of experiments. It is in this spirit that this brochure was prepared.

—THE EDITOR

Comments on:
The Nature and Direction of Change

(Excerpts from a paper by Valentin G. Cedillo)

Our observation is that when social organizations find the solutions to their internal problems, they direct their energies to remedial measures which, if successful, bring about the change.

Change may be defined as any deviation, alteration, or modification from the original state of being. It may be thought of as a new way of doing things, differing from norms or established codes of behavior. Change may be physical, spiritual, emotional, physiological, or chemical.

Change is dynamic, inevitable and, as such, it should never be abused. The social scientist speaks of change as a *process*. To him, nothing is stable or unchangeable. Societies, groups, individuals, behavioral and cultural patterns, and technology are subject to change. Change is an integral part of social progress because it is the basic element of improvement and social growth. However, change for the sake of changing to get recognition or gain popularity at the expense of the people is an abominable practice, purely and simply.

All kinds of progress are change; but all kinds of change are not necessarily progress. We must, therefore, consider the nature of change.

The nature of change is always in a state of flux. In spite of this, change is not really an illusive thing. Change can be designed and it may be aimed at making the "best" better. In our society, change may be from mild to violent; partial to complete; temporary to permanent; intangible to tangible; vertical to horizontal; or harmful to beneficial. However, change from either end of the social continuum is conditioned by a number of factors.

In order that change can be made socially significant and relevant to a democratic way of life, it must come from the felt needs of the people. There is no place for mail-ordered or a pre-fabricated change in a democratic society. For change to be successful, its total impact on the people's way of life must be visualized from the actual dimensions of their own needs and problems. The essential aspect of change is, therefore, that the changee and the changer be mutually participating elements in the social process.

Change can be directed and controlled. A balanced social progress can be attained by reconciling the forces of social action and social control. Extreme and detrimental changes can be properly averted by applying controls at certain points and stages of change. It must be admitted, however, that the direction and movement of unconscious and unplanned change cannot be easily perceived

But when change comes from the expressed needs of the people, its course can be guided and predicted accordingly. As a breed of public service employees, known as community workers and interested in improving the socio-economic conditions of our rural people, it should be our continuous desire to direct changes toward the following areas of living:

1. Social Status

Here you may be concerned with horizontal and vertical mobility. Individuals who wish to, and work hard enough, can move from one social status to another.

2. Leadership Patterns

The tendency of direction may be from old to young or from the wealthy to the educated. We should watch carefully this shift in leadership trend to make use of it in introducing new ideas.

3. Methods of Farming

As Extension men these are your top problems. Efforts must be directed toward some of the following approved practices:

a. Farm mechanization
b. Increased use of fertilizer
c. Crop rotation and diversification (for income and soil conservation purposes)
d. Use of improved varieties of seeds and breeds of livestock
e. Installation and use of irrigation pumps
f. Change of *kaingin* farming to permanent cultivation
g. Use of modern control and measures against pests, diseases, weeds and rodents
h. Use of compost
i. Utilization of farm products
j. Development of *cottage industries*

4. Methods of Fishing

Fishing is one of the major sources of protein in the Filipino diet. It is also a good source of income. The use of explosives and poisons must be stopped and modern methods substituted.

5. Business Methods

One half of the success in farming is dependent upon good marketing practices. The standardization of farm products, and the stabilization of the prices of farm commodities must be given due consideration.

6. Health Practices

Good farm and home practices and good health are requisites of an improved standard of life, but good health is a prerequisite to good farm and home practices. Thus, a developing community depends on healthy people.

7. Sanitary Habits

Along with good health practices, changed sanitary practices must go hand in hand. The spread of diseases and other maladies in rural areas can be minimized if the rural people can be made conscious of the dangers of having unsanitary surroundings.

8. Food Habits

The improvement of the diet of the Filipino people, with a view of combating rampant malnutrition among the masses should be the real concern to extension people, technicians, teachers, and all others working with them.

9. Housing Arrangements and Designs

Our socio-economic studies in past years have revealed the inadequacy of good housing arrangements and designs. Our "bahay kubo kahit munti" must be a constant source of delight to the farm family. The home must be the real "fountain of life." With hard work and some ingenuity among the farmers, the rural home in the Philippines can be made really beautiful and substantial.

10. Education of Children and Adults

Equal opportunities must be open to both men and women, and boys and girls. The extension officials can work in cooperation with educational agencies in obtaining these objectives. Real efforts may be directed toward the uplifting of out-of-school children and adults. Our common objective is that of educating the people so that they may become productive citizens.

11. Forms of Recreation

A more balanced rural living may be achieved by promoting local talents in music, drama, folklore, and athletics. All work and no play makes rural living dull.

12. Values and Opinions

The essentials of the democratic way of life are the value systems of the people. Of these, attitudes are the hardest to change. If changes are to be made, it is important to give top priority to the established values of the people and try to encourage the changes accordingly. The spreading of new ideas is a big problem anywhere in the world. In the Philippines, magazines and movies have not yet become common media for spreading new ideas. In the absence of mass media of communication, the dissemination of new ideas may be effected through imitation of good neighborhood practices on the farm and in the home. Discussions, conferences, meetings, tours can help. We can be consoled by the knowledge that change does not have to take place overnight.

13. Political Ideals and Aspirations

Until recently, political leadership was mainly in the hands of urban people. But now more rural leaders are emerging in the political scene. Before, women were not allowed to vote, but now they are active in politics. Our role in this change must be oriented toward the encouragement of more intelligent voting.

RATE AND INTENSITY OF CHANGE

In a large measure the fluctuation of change is conditioned by the stimuli surrounding it. The tempo of change can be properly predicted by developing a better insight into the forces that cause change. Since all changes bring

some measure of maladjustment to many people, no matter how well adjusted they may seem to be, they should be introduced only after careful consideration. The disequilibrium in the established norms of life affects the rate and intensity of change. Social inaction can be reasonably overcome through dynamic leadership. The manner in which a leader works with the people is a conditioning factor in combating social inertia and backwardness.

SOCIAL SIGNIFICANCE OF THE ABOVE SUGGESTED CHANGES

Today there is a strong indication of a break-down in the cultural patterns and of overcoming cultural inertia and conservatism. The continuous promotion of social and technological growth should, in the end, result in a fuller development of our cultural way of life.

The most significant aspect of change is the translation of the theory into the various phases of community action. After taking the first step, the action that you will take will be varied, depending upon each individual situation as it arises. However, it is worthwhile to remember that the life and progress of the projects in your respective communities will, in large measure, be influenced by your leadership and the responses of the people to you. But we can be certain that any program which mutually involves you and the people will have a better chance of forging ahead than one which is imposed on the people. The essence of success in community-wide improvement projects is in the people themselves. A program that emerges from the felt needs of the people, is capable of attainment within their limitations, and is ably guided by an extension worker will be most likely a successful one.

Knock at the Unopened Door

(*A Strategy of Change by L. B. Ladonga*)

4th CD Area, PACD

ALWAYS BOTHER TO KNOCK

The Philippine *barrio* is barely visible to the newcomer. At first, a community development worker does not see beneath the surface of the *barrio.*

It is important to any planner contemplating change in the *barrio* to possess some basic understanding of the cultures, values, and social processes of the people. This is not easy to acquire. The *barrio* is an unopened door which only time and perseverance can open.

The *barrio* community is a complex social system. It is made up of various social sub-groups each of which has different interests and needs. The magico-religious group of the village medicine man can be distinguished from the church group of the town *Cura,* or priest, in belief and practice. An extended family group might be a dominant power in a *barrio,* forcing the rich land-owners into the role of social outcasts. Also, the fraternity of the aged may still be the most influential group, swaying decisions away from the young who might want to disrupt the old ways.

Although a person may be a member of both groups, the magico-religious group of the village medicine man can be distinguished from the church group of the town *Cura,* or priest, in belief and practice. The village medicine man may have a greater influence than the *barrio* lieutenant or even the municipal mayor. The village wiseacre may command a larger audience than the most prominent politician or eloquent orator and the villagers might have more faith in what he has to say. Some school teachers are not accepted by *barrio* folks because they seem too intellectual. The village merchant who extends generous credit may be a more powerful political leader than a *barrio* official. Most *barrio* people like the Chinese storeowner because of his patience, his complacency and the little *bangyo* and *pakapin* (a little reduction of price or addition to what has been bought, as a millimeter to a yard of cloth, a pinch of salt and others) which he allows. In comparison with the Chinese, Filipino merchants suffer in the *barrio* because they generally are more businesslike and detest *pakapin.*

In the *barrio,* gossip is often more effective than the radio, the newspaper, or other public information media because facts often disagree with credulity and gossip is the parent of credulity. *Barrio* people are sentimentally sensitive and facts are often hidden or distorted to avoid sentimental outbursts, or hurt

feelings. For example: When one is away and a member of his family dies, he is not directly informed about the death, but is asked to come home immediately for a "very urgent" matter. *Barrio* folks always regard the stranger with some kind of wariness. They don't come immediately to him to ask reasons for his presence. They place the stranger under silent observation and wait until he comes to them. It is only when the stranger has satisfied their anxieties and doubts that they begin to accept him.

Change is resisted because it destroys or challenges certain cultural values. *Barrio* people hold to peculiar and, to the outsider, seemingly strange values. For example: When we say people need privies, do we really know why *barrio* people prefer the natural way of disposing of human waste? Could it be that they believe human waste helps supply their pigs or chickens with food, or fertilizes the soil? A study made by Dr. Agaton Pal [1] of Silliman University tends to show that some *barrio* families do not feel secure or happy about having more rice or money. Dr. Pal finds that the family known to be rich or has bountiful harvests is expected to give the biggest feast during the *barrio* fiesta, or to extend credit to friends and relatives. During the Spanish regime, the biggest landowner was made the *cabeza de barangay* who paid unpaid taxes of his constituents. The *hermano mayor* of the fiesta was always the head of a rich family. Either due to force or custom, he entertained and fed all the guests of the fiesta. Therefore, perhaps the present, more urbanized concept of prestige may be different from that of the villager who acts more by traditions.

If one refuses to participate in a community activity is he really indifferent to community action? Perhaps his wife is the family's decision-maker and she has instructed him not to participate. Studies by Bustrillos,[2] Madigan [3] and Sycip [4] indicate that mothers and wives have great influence on the decision of *barrio* menfolk. In trying to assess the decision-making process in a social group or in the larger *barrio* community, a competent worker will not overlook the role of women.

In effect, Dr. Pal advises that it is essential for the worker to understand that the philosophy, principles, objectives and procedures of the C.D. program will become accepted when they are blended with the ways, values, and attitudes of the people for whom the program is intended.

President Garcia summarized the approach and ultimate aims of the Philippine Community Development Program in these words:

> "Our approach is founded on the principles of self-help. It is designed to stimulate community independence and responsibility resulting in more local leadership, initiative and autonomy. The program is aimed at fostering a desire among the people to make the changes themselves rather than imposing on them the changes to be made." [5]

Therefore, the community development worker must first knock on the unopened door. When he studies the various groups in the complex *barrio* community, he begins to understand the indigenous social norms and values; familiarizes himself with the local communication and decision-making proc-

esses; and identifies the leadership groups. The timing and directing of change must relate to the interacting power and interest group in the *barrio* and the basic socio-psychological processes. He must remember that group leadership is at the center of action and interaction. Because these gate keepers occupy important positions in any change mechanism designed to operate in the *barrio,* a good community development worker will attach himself to the leaders of the groups in the *barrio* and start the first act of change with them.

COMMUNITY DEVELOPMENT APPROACH TO PROBLEMS

A survey is one of the first required activities of the *barrio* worker. The survey not only gives him some concrete socio-economic and geographic information, but introduces him to the sub-cultural and social structures of the *barrio.* With the meager facts of the survey he guides himself in a deeper study of the social values, attitudes, behavior, aspirations and the more intricate social processes. This method of operation is necessary before one initiates change in the *barrio.*

It has to be accepted that community development is a slow process. The saying, "one has to *walk* before he can run," is also true in community development. Desires are the genesis of change. The desire for a change occurs after one becomes convinced that the thing he now has is no longer useful because it has lost its utility to satisfy desires. A change emerges from a nebulous beginning and grows in dimensions as it moves from stage to stage.

Along with his duty as a multi-purpose agent, the community development worker needs to be a keen observer of all the facts of rural life. He must take a kaleidoscopic view of the *barrio,* viewing the bigger community as a whole while he is becoming acquainted with its numerous small segments. He must understand the socio-cultural symbols in order to predict trends. In short, he should be able to feel the *barrio* pulse. Also, he should know the resources of the *barrio;* material, emotional, and technological. In addition, he should know the limits of the *barrio's* need-satisfying facilities. Finally, he should see the needs of the people as they see them. In fact, he should feel with, not for, the people.

In many programs, old values and beliefs stand in the way of progress. If this is the situation, the first step in the process of a community development program is to change these values and beliefs for new ones. To this end, a broad-minded and effective educational movement designed to present alternative actions should be started. During such a movement, the people should be provided ample opportunities to reexamine their old ways and values and to decide which of these they will retain and which they will discard for more productive ones. If new values can be established, they will accelerate a need for change. Once this need has been established, a chain of reactions will follow until the desired change has been realized. To illustrate this point: If a project is needed to provide pure drinking water for the *barrio* people, one does not start with the construction of artesian wells. One starts with the educational process of changing values on and beliefs about water sanitation. When the people have been convinced that germs or parasites do cause diseases; that

germs and parasites do exist in polluted water; and that the water they get from existing sources is polluted, they will consider the possibility of securing water from sanitary sources. Then the change agent may suggest an artesian well as being a good source of nonpolluted drinking water and may suggest the construction of such a well in their *barrio*.

A desire for change, a need-filling mental-set, is inculcated in the individual first. When the inner desire has taken place in the individual, he begins to realize that his own needs are not apart from (first) his family and (second) those of the community. Because of this mental set, he develops an interest and starts participating in community activities. At this point, the community development worker must make good use of his training in human organization. He must help organize these individuals into a community mechanism for thinking, planning, and action. Indigenous organizations, subgroups, and cliques—to which these residents already belong—can be mobilized as nuclei for the larger community.

This change-learning process in community development will of necessity involve activities which may fill economic, social or cultural needs. It is felt that such improvements, starting with the present living standards in a *barrio* and increasing with the tempo of development, and always geared to the capabilities of the people to meet these needs, will be the outward concomitant activities of the process. Under our program the government, in a sort of partnership, is expected to provide material and technical assistance for such community projects. This is one aspect of the program which is often abused or misunderstood by some community development personnel. They often interpret this material aspect as the very program itself. But the main objective of self-help projects in community development was succinctly stated by Mr. Perpetua to the delegates of the SEATO Community Development Conference:

> "It is not the construction of projects that is given priority importance. It is what happens to the individual, to mold him to become an intelligent, perceptive individual member of society, who sees it as his duty to actively participate in the affairs of the community." [6]

It is important, therefore, that the community development workers appreciate the postulate that projects are merely training tools for the desired deeper mental change. We must not hurry people to undertake projects. First, we start with simple, easily implementable projects that can be wholly supported by local resources and will serve immediate felt needs. We should help the people organize their resources so that these can be effectively utilized.

ORGANIZING AND MANAGING RESOURCES FOR CHANGE

The *barrio* is rich in natural resources. A study made by Villanueva reveals that there are effective systems or institutions for securing and managing local resources in the *barrio* and that people have shown competence in managing community affairs.[7] He affirms this because his data indicated that ". . . there are so many human resources lying idle, many potentials untapped, so much manpower unemployed or underemployed." [8] Further, the studies made by

Einsiedel,[9] Santos-Villanueva,[10] Firmalino[11] and others show that *barrio* people cooperate willingly in and contribute to common undertakings.

The *barrio* worker will be very useful if he organizes the people for action, and helps them manage their resources. Resource-generating devices may be organized in the *barrio*. The *barrio* council may raise funds through shares in the realty and assessment taxes, through levies and funds under the provisions of RA 2370. Local organizations or groups may develop their own resource-mobilizing systems.

Resources are available in all *barrios* in cash, in kind, or in free labor. Considering the limited circulation of money and certain mores and values about money among rural people, cash contributions are difficult to get in the *barrio*. But old hands in the *barrio* game recognize the practicability of the pledge system for securing cash contributions. For example, a project needs about 200 pesos for some timber and hardware not obtainable locally. Let us assume that there are 100 families who agree to contribute 2 pesos each to raise the desired amount. The time plan for the payment of the contributions will be most practical. Perhaps two months or more will be most convenient for the contributor. As community development programs are always conditioned upon sound program planning (the efficient and effective allocation of resources, technology, and time to carry out activities for intended goals) the time factor, so necessary in the pledge system, shall be duly considered during the planning stage.

When cash contribution seems difficult, articles of value may be contributed. One coconut will sell at 5 centavos, an egg at 7 centavos and a ganta of palay at 60 centavos. The *barrio* treasurer may collect and sell these in order to obtain the desired cash. The pledge system may also be used when the amount desired is relatively large.

For example: one *barrio* in Maasin, Southern Leyte, decided to appropriate 25 pesos to defray the expenses of six council members who were to attend the lay leadership institute during March, 1960. Contributions of nuts, fruits, poultry and other agricultural products were accepted. These were sold and the cash realized from the sale was more than the amount desired.

The collection of unprocessed materials like bamboo, logs, sand, rocks or gravel might be even more desirable. The time-giving aspect of the pledge system might also be modified to obtain periodic contributions. A few stones today, a basket of sand tomorrow, one bamboo cane now and another later on. One's boy returning from school, may be asked to carry a bag of gravel from the creek; the village housewife coming from the river after the day's wash may include a few stones along with her laundry upon her return. Mang Andong, weeding his corn patch, might fill his sledge with stones after he finishes his chores in the field.

As projects are planned and the needed resources are being considered, free labor will be one of the major items to be effectively organized and managed in order to support the various project activities. The *barrio* survey will reveal how many males and females are capable of manual labor. How much of their

time can the cooperators donate for these activities? How shall the use of these donated man-hours be programed to cause the least inconvenience or disruption of regular farm activities?

Research shows that the *barrio* man is deterred by activities which disturb farm or other domestic activities. It also shows that he cooperates less if the project activities are boring or they are not challenging or interesting. Even when adverse psychological factors do not exist, the rural man participates more in activities which have some private interest or purpose and at the same time develop his community.

There are other factors to consider: If there were 200 able males and 100 females, how many hours or days could they devote to community activities? Consider the holidays or the off days in the *barrio*. Sunday is usually the only regular day off in the week. Some days of obligation or church holidays are days off for Catholics. A Friday, the thirteenth of the month, may also be a solemn non-working day for some people have peculiar notions about luck and misfortunes. Sometimes the community worker has to know even the time when people cut nails, take a bath, go to fish, or plant certain plants. The days off, except those connected with certain taboos are often the only free days of the busy *barrio* man. These will certainly not be enough, as there are only few of them each year. Sundays usually are utilized for market days or for going to the cockpit. But if the 200 males could spare only 4 working days of 8 hours in a year and 100 females 2 days, there will be 8,000 manhours available for projects in the *barrio* in a year. If you reduce these to the peso equivalent at the rate of £2.50 a day (regular rate of farm labor) you will have £2,500. Suppose the *barrio* needs cash, not labor. These man-hours may be sold.

SOME TECHNIQUES

A most effective demonstration of community action was carried out in a village in Louisiana, U. S. A. The village people needed around $6,000 to build a little park with play facilities for children and waiting shelters for bus riding residents. Five hundred eager male residents—from the bank president to the retired engineer, and Lions Club official to the lineman on the local railroad—agreed to work in the potato fields for a day to raise the desired contributions. I learned that each one earned about $16 a day and the total of all their days' wages more than served the fund needs of the project.

Surely, there are many ways of collecting the resources for self-help activities in the *barrio*. In Tagbilaran, Bohol, the league of *barrio* lieutenants sponsored a local *sarzuela* and a boxing contest. From this they netted about 2,000 pesos. In some *barrios* they hold lotteries, where prizes are farm and home appliances. In a *barrio* in Cebu in 1948, there was an auction sale of old family furniture and kitchen appliances. These were donated by families who stayed in the *barrio* during the last war and they did not want to take these old things back to the city. The *barrio* realized an amount sufficient to help the PTA rebuild a one-room school house.

In my *barrio* they go carolling or visiting former residents who have moved to the city, to solicit contributions for some community projects. Last year, I had a Christmas gift in reverse. The Capella executive committee headed by the priest, sang a few carols in my house and when the *barrio* alumni went away they carried my pledge to pay for two pews in the church which cost 50 pesos. The PTA with some teachers came next with their *rondalla.* After the fanfare, they showed me the revised program of work for the *barrio* school fencing project. I found I had to add another 10 pesos to my *barrio* contribution.

Years ago our youth club in the *barrio* decided to build a tennis court. The engineer told us it would cost 1,000 pesos. Think of 1,000 pesos 30 years ago when the school principal was only earning 35 pesos a month, and 100 kilograms of copra sold for only 2.40 pesos! We sat long hours to figure out how to raise the needed funds. Soon we had a wonderful plan. From the four truck operators in the *barrio,* we got the needed sand and gravel. Many club members loaded trucks at the *barrio* creek during Sundays or off days and unloaded them at the project site. A landlord donated a portion of land. From 16 *barrio* residents working in the cement plant, some 14 kilometers away, we received cement rejects or fallouts. From a few *barrio* residents who had gone to the United States and Hawaii and were working there, we got $250 in bills of tens and fives along with tearfilled, homesick letters. Labor was supplied by club members and residents from the four *sitios* of the *barrio.* The tennis court was built. It was not only a tennis court; it became a symbol of the strength of the *barrio* people. It is unfortunate that during the last war the great symbol was destroyed, however, other symbols will rise with new times

In organizing and managing resources for self-help activities, one might find the committee system very useful. A few functional committees could be organized and instructed to carry out the desired functions. However, over-organization of too many name committees with undefined or overlapping functions, could be harmful. Here, the CDWAY Organization (Community Development Women and Youth Organization) as the coordinating group, will make good use of the surplus. At the hub of all these activities is the *barrio* council. This council oversees the planning and execution of the various community development programs and their activities.

Now: From the Open Door

When the plans have been completed and concomitant resources have been marshaled for the various activities, one thing still remains to be said. The *barrio* must not be left in a vacuum for a lack of technical knowledge. Where technical know-how is called for, the local government technician must work with the planning committee. The government should always be ready and able to extend the necessary technical assistance when the people need it. But whether it is a commitment of material help under a grants-in-aid program or the channeling of technical services to the *barrio* people, the worker must always operate with the basic philosophy that people develop only when they help themselves.

When we talk of projects we do not mean public improvements alone, even if these meet certain visible needs. Community developments is not physical improvements alone. Unless the bigger, inner change within the individuals is attained, community development has not taken place.

> "Equally important is the fact that once self-help activities are initiated, the self-help group tends to perpetuate itself by seeking and carrying out additional worthwhile improvement undertakings. Unless and until such self-perpetuating groups are developed, communities as such have not been developed no matter how many things have been done for them by outside assistance." [12]

When the inner change of values, knowledge, and perspective occurs in the *barrio* man and when he has raised his community to a point that it looks to no place other than itself to fill its needs and realize its aspirations, then and only then, has true community development been achieved. Again the point is stressed that the best strategy of change will always be the one that is oriented toward changing people first by introducing problem-solving techniques. It is the concept of the Philippine Community Development Program that the re-born *barrio* man will become the potent focal point of self-help change in his community. Thus, by this slow but effective process, our goal is to develop a strong, self-reliant, and dynamic citizenry in the *barrio*.

PANGASUGAN, A STORY OF CHANGE

During a training laboratory in Pangasugan, Baybay, Leyte, Philippines, in 1957, on how to sell the idea of building privies and blind drainage systems, the approach was not to influence people to build privies per se. Some trainees started with the common fly; discussed with the *barrio* people many things about this domestic pest and its relations to many things in the house.* Then it

* Each trainee was assigned to an accepting family in the laboratory barrio. It was a training requirement that he live with this counterpart family. During off-days or holidays he went home to his "family" and resided in the barrio. The idea, adopted by the Eastern Visayas Community Development Training Center, Philippines, was intended to further acclimate the trainee in actual village life. It was here that the trainees discussed with the barrio people about the housefly.

occurred to me that the demonstration method of communication in putting across our message of food contamination through flies could be used. A quantity of flies were captured in a glass jar and displayed to the trainees.

"Where will these flies go if I release them?" I asked. Their answers were derived from our lessons.

"But how can we be sure?" I insisted. "Let's find out."

Some bright yellow powder was placed in the jar with the flies and carefully shaken until the captive flies were well dusted. Some items of food and dishes were placed on a kitchen table and it was proposed we play "hide and seek" with the released flies for half an hour to determine exactly where they would go. The flies immediately went to the mire under the house, and to human and animal wastes lying in the open. After a short time, a plate of rice with fish soup was exposed on the dining table. Some of the very same flies settled on the food after the stint with the filthy matters around the house. Some alighted on plates, glasses and other things they use in the house. It was easy to trace the action of the yellow-marked flies.

The new things discovered about the fly soon made this common insect the center of discussion among members of the family; then of the immediate neighborhood; and then of the entire village of about fifty families. They began to discuss ways of keeping the flies from foods, drinks, and eating utensils. They found the fly "dirty."

Now the revolution had begun! One villager thought he could swat or kill all the flies that came into the house.

"Is this possible?" said the change agent. "I don't think it is."

"Wire-screen the house," an urban-raised trainee put in.

"We don't even have the means to screen our own bodies from the wind," a village elder rebuffed him.

"Flies, just like us people," the lady health educator finally chimed in, "are born; they grow, mate, and raise offsprings. Baby flies are born by hundreds per mother within just a few days. So, for one baby born to a *barrio* mother in a year, there are more than a million baby-flies born to a mother fly in the same year. I don't know how to kill one million flies raised by just one fly mother in a year."

"Where do flies live or have their homes and raise babies?" a trainee asked.

The group thought pensively . . .

A village damsel who had finished elementary school chirped: "They say flies live in dirty places."

"Oh my! Are there dirty places here?" asked the lady home management instructor.

"Many, many," said a crinkly old woman. "Look where these kids throw their waste behind the bushes. Look at the mires under the house and the dung of pigs around the carabaos."

One day when we came back to the village for a continuation of what we called *barrio* classroom, we saw the under-part of a kitchen dry and well covered with sand and stone. The youth leader (a youngster who had finished two years in the nearby agricultural school) told us the people had decided

on a fly-eradication campaign and that they had covered under-house mires and had swept yards clean of animal dung.

This day, we had the sanitation engineer with us. He was a resourceful person in the training. He lectured about the perils of ill-disposed human and animal wastes and about the propriety of privies. He had with him a sample plan of a privy which the Bureau of Health prescribed. He had previously discussed the plan with the training staff. The privy cost from 20 to 40 pesos or more. We all agreed that the average *barrio* man, even if he had the means, could not be expected to spend this much money due to certain known values and ways about money in the *barrio*. The elaborate plans were of little use. Our project director of training suggested that we define "privy" as any pit or hole where one places human or animal waste so that flies can not get to them. This was a very simple conception for the first *barrio* privy in the plan of change we had in mind. That same day, we had the agricultural extension officer of the town talk about the uses of animal dung and domestic refuses in making compost.

Privies, the types and specifications for which had never been seen or conceived by health planners, were built in the whole village with the assistance of "resident" trainees. Where ground was hard and it was difficult to dig in, some families built "elevated" pits—square stone and mud constructions, about 6 feet high with the toilet house built at the top. One privy was made out of a quarry pit at the side of a knoll. They built a dike of stone and clay to enclose the open side of the pit, then they dug a hole on the top side, over which the toilet-house was built. The families with means built more elaborate toilets.

After the toilets, the people found there were still some flies. They were advised that flies could hibernate in the seepage of liquid waste under the houses. This too was demonstrated by the yellow powder method. Then the people started building blind drainage systems. This aspect was also interesting because it was the first time we applied for the grants-in-aid method of assistance.

Later some families needed some tin sheets and a few nails to build simple sinks by their kitchen windows. We procured 40 empty kerosene tins and some nails and distributed these to needy families. The sanitation engineer, the health educator, and home management trainer acted as the technicians in the sink construction. Like the privy, the sink and blind drainage construction were left to the desire, taste, and preference of the family. Thus, there emerged various types and forms of sink-drainage affairs—from a sink made of a hollowed out piece of wood with bamboo or palm drain pipes, to the more elaborate "store-made" galvanized iron sink of the richest family.

Not all the planned changes were adopted. The compost part of the change plan, for example, did not progress very rapidly due to economic factors. Only a few families (the land-owning farmers who were very few in the village) took an interest and actually experimented in compost making. The biggest land owner (he owned more than two-thirds of the village land) preferred artificial fertilizer which his tenants could not afford to buy.

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We could have planned a change strategy for this important village tycoon, if we had the time and opportunity. He lived in another place, not too near this village. But it was time for the trainees to go out on their field practice. The lessons stuck in this village. And the initial teaching gimmick is still being used by some of the first trainees. They have driven home this lesson of food contamination by flies. Many trainees are using yellow-powdered flies in the same way in other *barrios*.

SUMMARY

An insight into the culture, social structure, social values and attitudes, and social processes of a commodity will provide the community development worker with a sound starting base. He must be able to relate these basic socio-psychological factors to the social, economic, or political conditions and needs of the village.

The community development worker must know how to time activities and organize emotional, intellectual, and material resources for effective employment in the various change activities.

What happens to the individual in the community, and not how many improvement projects have been made, is the over-riding consideration in community development.

A change agent, such as the community development worker, is principally an educator and counsellor. By his persuasion and personality he creates the desire for change. When the desire occurs in the individual, the community worker must be able to transfer to him new values or beliefs, ideas and skills, which would set in motion the latent process of self-change. Only the changed individual can change the community.

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RETURN

COMMUNITY DEVELOPMENT

Community Development, Extension and The Village AID Synthesis

Community Development
Division
USAID/PHILIPPINES

TRAINING MATERIAL

Series A Volume 5

May 1962

AGENCY FOR INTERNATIONAL DEVELOPMENT
Washington 25, D. C.

PREFACE

This pamphlet, "Community Development, Extension and the Village AID Synthesis," is the fifth in a series of seven publications which have been devoted to Community Development Training.

The following volumes comprise this series:

1. An Introduction to CD for Village Workers
2. Making Council Meetings More Successful
3. Community Development in Urban and Semi-Urban Areas
4. Community Development and Social Change
5. Community Development, Extension and the Village AID Synthesis
6. Conference on Conference Planning
7. The Village AID Worker and Democratic Program Planning

The purposes of this series of publications are to provide simple training materials for those countries which have just begun or are about ready to begin Community Development programs, and to share field-tested materials on a wider basis.

The Community Development Division of the Agency for International Development is pleased to present this publication which has been adapted by Mrs. Jean Ogden from materials prepared by Dr. J. D. Mezirow, former Senior V-AID Training Advisor, USOM/Pakistan.

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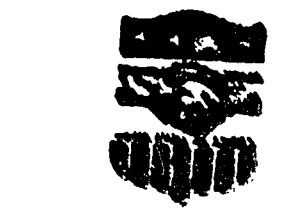

Introduction: The Nature of Community Development

During the past twenty years the term *community development* has come into very general usage as a planned movement. Many attempts have been made to define it. In fact almost every conference on the subject has included at some point such an attempt. They all seem to indicate that there is no one simple definition that includes what those working in this specialized field read into the meaning of the words as applied to practice. It has many facets in its actual application.

As the idea has spread rapidly, and programs have been initiated throughout the world, the approach has continued to be experimental, and evaluation has been continuous. There are an increasing number of people concerned in the work who believe that it is more than a mere program. It is a very special kind of activity through which communities can find self-realization in matters economic, social, and cultural.

The professional literature in the field offers many definitions. But fundamentally the concept remains the same. It is based on a faith in the ability of people to learn how to help themselves attain a better way of living through building better communities by taking one step at a time. In the progressive steps they gain control of the process of self-directed self-help. The importance of participation and effort on the part of those whose lives are to be affected by the program is basic in all the definitions.

Because of the need to see clearly the role of community development in relation to other programs concerned with the welfare of people, particularly that of Extension, Dr. Mezirow has set down some of his ideas on the subject. He sees no conflict if the roles are clearly understood. In fact, as his title indicates, he points a way to a synthesis of community development and Extension work in the Village AID programs as they have been developing in Pakistan. His suggestions grow out of experience and observation, as well as a wide study in the several disciplines that contribute to the definition and application of the concept of "helping people to help themselves."

He recognizes the multiplicity of definitions that one finds in the professional literature. But as the basis for his discussion, he takes the relatively simple definition as formulated in the Ashridge Conference in England, 1954; and reconsidered and expanded in a conference in Malay, 19 . The statements follow:

"Community development is a movement designed to promote better living for the whole community with the active participation and on the initiative of the community."—*Ashridge Conference*

"The term community development has come into international usage to denote the processes by which the efforts of the people themselves are united with those of governmental authorities to improve the economic and social and cultural conditions in communities, to integrate these communities into the life of the nation, and to enable them to contribute fully to national progress.

"This complex of processes is, then, made up of essential elements: The participation of the people themselves in efforts to improve their levels of living with as much reliance as possible on their own initiative; and the provision of technical and other services in ways that encourage this initiative, self-help, and mutual-help to make these more effective. It is expressed in programs designed to achieve a wide variety of specific improvements.

"These programs are usually concerned with local communities because of the fact that the people living together in a locality have many varied interests in common. Some of these interests are expressed in functional groups organized to further a more limited range of interests not primarily determined by locality."

This, like most of the other definitions Dr. Mezirow points out, deals with the *concept* of community development. It states its economic, social, political, and philosophical nature and implications. But in this paper, he is primarily concerned with the *process* which the practitioner uses to make this concept a reality. The process requires that the job of the community development worker be "fundamentally educational." He must help the people to acquire the attitudes, skills, and ideas that will enable them to take democratic action based on self-directed citizen responsibility and initiative. He is a "procedural technician." What then is his relation to other agencies and workers who are likewise concerned with improved living conditions and standards for all? This is the query on which this paper seeks to throw light.

—JEAN OGDEN

The Community Development Process

Fundamentally the job of the community development worker is educational. He must help people to learn. What he must teach is not as tangible as the ABC's. In fact, it is not a *what* that he must teach; it is a *how*. He must *teach people to learn how to help themselves*. There are, of course, certain tangible and specific things to be taught—and learned—as the program progresses. But these are to be learned in relation to helping the villager gain control of the *process* by which he is being taught so that he can become more and more capable of learning through his own efforts and thinking.

The community development process is, in essence, a planned and an organized effort to assist individuals to acquire attitudes, skills, and concepts required for democratic participation in the effective solution of a wide range of community problems in an order of priority determined by their increasing levels of competence. The degree to which self-directed citizen responsibility, initiative, and democratic action is generated will be the result of how well these understandings are acquired. How well they are acquired will be the result of the skill and effectiveness of the community development worker in imparting them. This is what we mean when we say he is a technician in *procedures* of helping people to learn how to help themselves. That is, he is performing an educational function closely related to the improvements that must be made though he is only *indirectly providing the actual techniques for doing the job.*

Community development seeks to help villagers become increasingly competent in the cooperative problem-solving process. It seeks to help them not only to become more effective in their participation in solving community problems, but also to develop greater skill in judging the relative importance of problems and to set their action priorities accordingly. A long sequence of self-help projects which solve problems irrelevant to their real needs will fail to meet the requirements of community development. But if the community development worker does not *guide* the villagers in their selection of a project for action or *motivate* them to try a solution recommended by a Nation Building Department, how can he work to help them set meaningful action priorities? There are several ways in which this may be achieved through community development.

SOME OF THE WAYS

In several Asian countries, increased food production is seen by economists and government leaders as a first priority need. Cultivators must somehow be made to increase crop yields by adopting new agricultural methods. Governments have sponsored *Grow-More-Food* campaigns with intensive publicity and promotion efforts. These campaigns have almost always failed. They have failed

because of two factors. The first is the lack of confidence on the part of the cultivator in the government agents proposing the change. In his past experience he has been deluded, cheated, and exploited when law enforcement and tax collection, rather than development, have been the major concerns of agents of colonial government. A second factor in his resistance to this change is his fear of the not unknown disastrous consequences of failure. For a subsistence cultivator to try a new agricultural practice that does not work can mean literally that his family will starve.

The cultivator should, of course, be permitted to see the results of the improved practices through demonstrations conducted in a situation with resources as like his own as possible. But this is not enough. He can be influenced to actually try these practices out himself only by those he trusts. If they are willing to try them, he, too, may have the courage to try the suggested innovation. If he has been trained in an agricultural college and can afford to take a risk, he may be influenced to innovate by experts, some of whom he has never known personally but whose recommendations in agricultural publications he accepts. If, however, he is an illiterate and suspicious cultivator with a single crop and only a few acres, his circle of confidence is likely to be confined to those he knows and trusts in the village.

The villager is likely to be far more willing to cooperate in such projects as the construction of drains, a road, latrines, a medical dispensary, or a sanitary water supply. These projects may fail due to inexperience, incompetence, or lack of dependability of his leaders, his neighbors, the community development worker, or even himself; but such failure will mean much less of a personal threat than crop failure. The community development worker who accepts this can use these projects as learning experiences. Through them he can guide individuals to acquire confidence in collective problem solving. This, in turn, will provide the basis for building the villager's confidence in his neighbors and in the community development worker. This will make it possible for him to take the greater risk implied in innovating with new agricultural practices.

Helping the villager to carefully identify his problems is another step in the educational process of community development by which he is encouraged to reconsider *the order* in which he undertakes action projects. Village concern over the lack of a school for the children may, upon analysis, be found to involve an expenditure of money for future operation and maintenance beyond local means. The principal source of village income may be from the sale of rice. In their search for ways to increase this income, they can learn from the community worker about the advantages of the Japanese method of cultivation. Thus the villagers may find a solution to the problem of financing their school by focusing their energies upon the solution of the collateral problem of increasing rice production. They may also find it necessary to do something about malaria which may have been keeping cultivators out of the paddies. They may discover the importance of a road needed for marketing the rice, or of a cooperative or a cottage industry in which they may work during the rainy season.

Because most village problems are closely related, this is frequently the pattern problem solving takes. A *direct effort* by the government, out of this

context of related problems, is quite a different matter. It would probably fail to convince or *motivate* the villagers to adopt the Japanese method of rice cultivation. It would be much more likely to be met with suspicion and apathy.

There is still another phase of community problem solving in which villagers may be guided to reassess action priorities. They have carefully identified and studied a problem. They have formulated as many tentative solutions as possible. At this point they must be assisted to anticipate systematically the long- and short-range consequences of each possible solution. It is in this procedure that they may find that previously unanticipated costs of constructing, maintaining, and operating a proposed project are prohibitive. The whole idea may have to be, at least temporarily, set aside, and a lower priority community problem given precedence for immediate action. Usually, the chance degree that a given project will be successfully completed is in direct proportion to the position it has on the villagers' list of action priorities. If the community worker can suggest a hitherto un-thought-of solution to another problem on the list, this problem will probably be given a higher action priority.

Thinking about community development in educational terms suggests the nature of the relationship between the urban programs found in large metropolitan centers in Europe and the United States, and the national programs of self-help under way in the villages of underdeveloped countries. The nature of the problems in the two situations varies markedly; those resulting from urban social disorganization in the West differ greatly from those of economic survival in the East. But whether the problem is one of increasing the rice production, building a mud school, getting adults to learn to read and write, renewing an urban area, organizing a community council, or building a neighborhood social center, the *process* of community development remains essentially the same. Problems, programs, and methods vary; but the process is fundamentally one of stimulating citizenship responsibility, initiative, and action through teaching the motivations, understandings, and skills of effective democratic participation in solving common problems.

Community Development and Extension—Some Basic Distinctions

The educational nature of the community development process affords the basis for making a needed and critical distinction between the functions of: (1) the community development practitioner, and (2) the extension agent who also works with people in the villages but as a technical representative of a department of government. Both of these workers make use of democratic group participation methods in three ways: (1) to involve people in formulating policies that will affect them; (2) to identify common problems; (3) to secure consensus and commitment to action. But the use of these methods by an extension agent is to assure *acceptance* after an administrative policy or government target has been determined and must be implemented; or after the need for a new technological practice is identified and requires adoption by the villagers. This distinction is fundamental to understanding the difference between community development and extension.

The extension agent is faced with the necessity of securing the acceptance of the solution to the community problem which he knows, by virtue of his training, that *the villager must accept* for his own good and for the good of the community. The villager may have been intimately involved in identifying this problem, and he may have shared in discussions democratically conducted in which the proposed solution was explained and demonstrated. But once the solution has been arrived at, the villager is expected to go along with it, and special efforts must be made to secure his support.

Whereas the community development professional is expected to function solely as a technician in community problem solving and human relations, there are practical reasons why the extension agent is unable to do this. Government and agency policies, requirements, and development targets have been set. These must be implemented in accordance with some kind of time schedule. Jobs and agency budgets must be justified periodically on the basis of tangible achievement.

As Brunner and Yang have noted, extension procedure does not require that programs be determined entirely by the people. "The agent cannot surrender the function and obligation of leadership. While he knows and works with people, he also represents the . . . Department of Agriculture. He must, if necessary, present his own analysis of what is needed." [1] Agricultural programs exist to increase agricultural production through disseminating improved practices or, in other words, "to extend science to farming." Extension information and methods are designed for this purpose. Major emphasis is on publicity,

[1] Brunner, Edmund deS. and Hsin Pao Yang. Rural America and the Extension Service, N. Y. Teachers College, Columbia University, p. 106.

promotion, and selling methods to secure the consent of cultivators for specific solutions of agricultural problems.

The extension agent may help the villagers meet felt needs when they happen to coincide with the interests and targets of his agency. But he is equally—or more—concerned with *directly creating specific newly felt needs in the villagers* and helping them to meet these particular pre-determined needs. For extension, leadership training pertains to cultivating a continuing readiness to innovate with and adopt new technical practices. The extension worker with a target to achieve or an improved practice to encourage may assist villagers to solve other problems *as a means* of later securing the required consent for his program. But there are very real limitations to this approach.

One can imagine the distress of an agricultural extension worker faced with a community which, in spite of obvious problems of agricultural production, places improved agricultural practices about two years in the future in its assessment of its own needs. Often of more immediate interest is the construction of a link road, a school, a medical dispensary, a drain, an improved supply of drinking water, the reduction of infant mortality, or adult literacy. Few extension agents could justify putting their agency's primary goal in limbo for such a period of time while they engage in helping the villagers construct a school, organize literacy classes, and build a dispensary. Brunner and Yang describe the role of the extension agent thus: "Sometimes staff members can follow the analysis of the community leaders; sometimes they must develop an awareness of needs not seen by the local people, though clear to the professional worker." [2]

In the United States in recent years, agricultural extension agents have frequently come to assume a greater degree of responsibility for community development in rural areas. This has been made possible by the existence and ready availability of a rich variety of professionally trained advisors in education, youth work, health, industry, social welfare, mental health, recreation, and almost every other field in which communities may require specialized help in solving their problems. By assisting community groups to find, at the time they need it most, the appropriate source of help from a welter of colleges; universities; school systems; federal, state, county, or local governmental agencies; and private and religious institutions—the agricultural extension agent serves a coordinating and switchboard function. He can do this when he encounters a problem outside—or sometimes even within—his own area of specialized competence in agriculture. In doing so, he is working at community development. However, the characteristic paucity of professionals and skilled technicians in the under-developed communities generally precludes the use of this particular form of community development.

The extension agent by the very nature of his job must solicit consent. The community development worker does not do this.

The latter has no pre-determined goals that the villagers must accept for their own economic or political or social salvation. He has no administrative program or technological practice to sell as the solution of their problems. He

[2] *Ibid.*, p. 180.

is in the community to assist the people in it to *learn how:* to acquire certain understandings necessary for their democratic participation in more effectively solving whatever problems they choose, in whatever priority they desire. The emphasis of community development in leadership training is to produce as many citizens as possible who are equipped with the attitudes, skills, concepts, and perceptual sensitivities which will make the effective use of the democratic problem solving process self-perpetuating.

In countries racing to develop their rural areas and especially to increase agricultural production in the face of desperate shortages, the perfectly legitimate question is often raised as to whether community development's educational approach is not too slow. Some planners are earnestly searching for "crash methods" and short-cuts. If agriculture is the number one priority, they take a chance on an extension approach as more likely to produce quick results. It concentrates on agriculture *per se,* they point out; and it has had an impressive record of achievement in the United States. Community development, as one writer put it, concentrates on educating people for self-directing responsibility rather than working exclusively on promoting obviously needed change in a specific technical field. It is, therefore, often felt to be too theoretical or not sufficiently dependable to meet exacting time schedules set for development. There is evidence—both empirical and experimental—that refutes this contention.

The value of community development as the fastest and most effective approach for achieving extension's goals has been established in a major, controlled statistical study conducted by the Allahabad Agricultural Institute in India over a two-year period and published in 1957.[3]

This study, involving 428 villages, compared the relative effectiveness of four approaches to changing agricultural practices: (1) agricultural extension; (2) adult literacy; (3) social welfare through work with the home and family; and (4) community development through helping villagers meet their felt needs in their own order of priority.

The community development approach resulted in a significantly higher percentage of changed agricultural practices than any of the other three. Placing primary emphasis on agriculture resulted in the smallest number of agricultural practice changes. There is no contradictory experimental evidence in the literature of rural development. This study should reassure us of the soundness of community development's faith that people know what is best for them if they are given the understandings they need to cope with their own problems.

[3] Allahabad Agricultural Institute. *Extension Evaluation,* Allahabad, India, 1957. 56 pp.

The Village AID Synthesis

This conclusion from the study does not imply that community development can take the place of agricultural extension. What the facts do suggest is that in underdeveloped countries, with their dearth of trained technicians, fewer extension workers should be more highly trained in agriculture and each of the other technical specialties. These highly trained technicians could take advantage of and support the community development worker's educational efforts. Such a plan would be more efficient than squandering limited resources to put into the field a host of less adequately trained technicians who confuse their role with that of the community development worker. The nature of these respective roles is such that neither can assume the full responsibilities of the other without losing his original identity and effectiveness. Extension information and 'propaganda' programs are a perfectly legitimate activity for agriculture and other technical departments. There is nothing inherently evil in trying to convince someone to do something for his own good, to *motivate* villagers to do certain things. But doing this should not be confused with community development. If these methods succeed in interesting villagers to assign a higher order of priority to certain of their agricultural or health or educational problems, then the community development worker's job is to help them solve these, with whatever technical assistance is available, sooner than might otherwise be the case.

The worker cannot be a promoter and an educator at the same time. Nor can he be instructed by a technical department or public administrator to *get* or *motivate* the villagers to plant fruit trees, to meet some national target, or to accept administrative decisions on which for reasons of their own, they are not prepared to act. What he can do is to help motivate village people to think about their community problems, among which those involving agriculture will inevitably emerge. He can then help them to systematically examine these problems and look for the best solutions. These will often be the same ones which the extension agent has anticipated and has been promoting. He can then put them in touch with the technician able to help them, work with them, try out their solutions, and evaluate what they have done.

In Pakistan, where village AID (Agricultural and Industrial Development) workers have been called multi-purpose extension workers, there is a special danger of role confusion. Practical experience and experimental evidence both strongly support the contention that the *effective village worker must be a community development practitioner.* He is multi-purpose in the sense that the more he knows about the many facets of community problems the better; but he is not primarily an extension agent. The Village AID plan provides these community develo workers with the support of highly trained specialists

in smaller crops, representing the various Nation Building Departments at the development area or block level. These technicians are the principal extension agents of their respective departments and represent these departments in the village.

The Village AID worker's function is to enhance the effectiveness of the extension specialist by: (1) helping villagers identify the need for the technician's help; (2) preparing them to make the best use of the technician's visits and apply his recommendations; (3) keeping the technician informed on the villagers' readiness to act which will permit the formulation of more realistic departmental targets and more productive extension efforts; (4) identifying problems which require special extension information or professional attention by the technician; (5) helping villagers solve less demanding problems with a minimum of help from the technician; (6) helping villagers solve their top priority problems which are outside the technician's field of competence, thereby paving the way for their more effective participation in projects he feels are important; and (7) involving villagers in self-help projects which generate opportunities for the technician's guidance.

The community development worker with his first-aid competence in the several technical fields cannot usurp legitimate extension jobs of the technically trained specialist, nor can the technician fulfill the community development function in the village. Village AID provides for a mutually beneficial partnership between extension and community development which gives the greatest promise of success for aided self-help in the villages of Pakistan.

ADVANTAGES OF VILLAGE AID APPROACH

That at least 85 per cent of the population of Pakistan is living in villages is common knowledge. Cities are overcrowded and urban unemployment is a serious problem. Migration to the cities appears to be increasing sharply. The major task at this time is to stem the flow and to encourage rural and smaller urban activities. Pakistan will remain rural for many years. The expansion of the level of living and a change in attitude by rural people toward rural life will be one of the most important stimuli to healthy urban and big industry expansion. Pakistan is *labor rich*, and labor is not being fully utilized in either urban or rural areas.

Rural Development is the most pressing need of this new nation. How can it be done most effectively and economically? It is quite evident that Pakistan cannot afford half a dozen or more duplicating extension services, one for each Nation Building Department which seeks to reach the villager with new ideas and practices. Village AID provides a unique answer. The advantage of community development as an approach to helping villagers acquire the knowledge and motivation for self-help has been established by some fifty countries and territories all over the world. The Allahabad experiment lends objective evidence to community development's speed and effectiveness in terms of securing villager adoption of new agricultural practices on the sub-continent. *Village AID is much more than a community development program. It is an*

integrated approach involving both community development and extension. The Nation Building Departments provide a coordinated extension service in the development area which gives depth, flexibility, and support to community development activities.

Village AID's integrated approach means a savings of scores of rupees which would otherwise have to be invested by each Nation Building Department to train, equip, and administer thousands of field people, all of whom would be vying for the attention and cooperation of the villager. Under the Village AID plan, a much smaller number of selected field personnel can be given a far higher order of technical training and accomplish far better results. When posted in the development area, the extension efforts of each can be pin-pointed and enhanced thirty-fold by the cooperative efforts of Village AID workers, Supervisors, and Development Officer. The nature of this mutually beneficial relationship between the extension technician and Village AID worker doing community development has been described in the preceding pages.

In the approach to rural development through V-AID aided-self-help projects, the outlay per project is much smaller than if the approach had been by any other method. A tangible indication of the impressive potential of V-AID in tapping an otherwise unexploited source of wealth for development is reflected in the size of the contribution made by the villagers themselves in carrying out self-help projects. Nearly 12,700,000 villagers living in the 106 development areas operating up to March 31, 1959, contributed a total of Rs. 10,420,436—a per capita contribution of Rs. .82. Of that total, 67 per cent was in the form of labor and 33 per cent in cash. The number of villagers making this contribution make up less than 16 per cent of Pakistan's total rural population. The period covered is roughly four years. The multiplying effect of the program is reflected in the fact that the total contribution of villagers increased 47.8 per cent in the last six months we are considering; and the per capita contribution was more than doubled during those last months. If the entire rural population were covered by the program, the same rate of per capita contribution would yield a total annual contribution from the villagers of Rs. 59,000,000 to Pakistan's rural development.

Community Development—Philosophically Imperative

Problems solved and tangible evidence of progress are found in increased agricultural production, economic prosperity, good health, adequate housing, good schools and high literacy rates. But for many educators, progress, and growth itself, is a matter of increasing the level of competence of individuals and groups to solve an ever-widening range of their problems more effectively. How is effectiveness in problem solving measured? The measure is in terms of both immediate and long-range satisfactions produced by a solution without its impeding the growth of other people in solving their own problems. Because of their enormity, the problems of controlling and giving direction to change require the most creative contribution of every individual in their solution.

This is why democracy, which provides the greatest opportunity for growth to the greatest number, is implied as a condition for effective problem solving. The attitudes, concepts, and skills which determine the effectiveness of such participation may be acquired by historical accident as they were, for the most part, in the United States and in other Western democracies. Or they may be systematically taught and learned, as they must be when the natural rate of development is accelerated in a country which has lacked conditions conducive to the growth of democratic traditions. But without this foundation of motivation, understanding, and know-how of democratic participation at the village level, the parliamentary forms of representative government do not endure. For these reasons, community development is a social and political as well as an economic, imperative.

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COMMUNITY DEVELOPMENT

Conference on Conference Planning

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Series A Volume 6

May 1962

AGENCY FOR INTERNATIONAL DEVELOPMENT
Washington 25, D. C.

PREFACE

"Conference on Conference Planning, West Pakistan Style," is the sixth in a series of seven Community Development publications which have been devoted to the training area.

Series A comprises simple miscellaneous information which may be used as training materials by countries where Community Development programs are about to begin or have just gotten started. Should any individual, agency, or country doing Community Development work wish to duplicate or translate into other languages the materials presented in anyone or all of these seven publications, may do so. The presenting Agency grants the permission.

This brochure has been adapted by Mrs. Jean Ogden from materials prepared by Dr. J. F. Mezirow, a former Senior V-AID Training Advisor, USOM/Pakis an.

Perhaps the ideas present in this brochure will provide directions and stimulate much though which, in turn, may result in the conduction of more effective conferences. It is in this context that the Community Development Division of the Agency for International Development is pleased to present this pamphlet.

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Introduction

The material in this pamphlet is adapted from a report of a *Conference on Conference Planning.* The conference was conducted by the VILLAGE AID Administration of West Pakistan in Quetta, June 6-21, 1958. The purpose of the conference was to train a corps of conference planners to whom VILLAGE AID could look in future years for leadership in organizing and administering its considerable program of in-service training.

The entire report was compiled in the form of a manual including detailed methods of conference planning and procedures. Because much of the detail is already available in published pamphlets from other sources, it is not reproduced here. It is, however, to be found in the references included in *Books and Pamphlets for Help in Making Your Own Tool Kit.* These references will enable those interested to go to the sources for detailed description of techniques that have helped in making conferences increasingly more effective. Thus, they will be able to select the ideas and suggestions which best apply to their particular situations and needs. For the most part, these references are the same as those found useful to the Pakistan workers in compiling their manual. Some references have had to be omitted because they were out-of-print. In certain cases, substitutions have been made. A conscious attempt has been made by the editor to keep the list as brief and complete as is possible.

The Pakistan manual was prepared following their conference and published as a part of the report in order that the report might "be of maximum benefit and continuing use to the participants and others charged with conference planning responsibility" in West Pakistan. The idea is a sound one for any area concerned with an in-service training program for community development workers.

This present pamphlet is concerned less with the minutiae of the "Tool Kit" than with the methods of:

1. Using conference planning as a training-ground for conference leadership;

2. Planning follow-up programs for such a conference by conducting a number of other conferences with the help of this trained leadership; and

3. Making your own "Tool Kit" with the help of some of the best, but not too detailed for quick reference, printed materials available to the conference planners and participants.

The latter must be formulated in terms of the specific problems, purposes, and needs of the areas in which it is to be used. Pakistan has suggested a pattern well adapted to such an undertaking.

—JEAN OGDEN

The V-AID Program and Conference Considerations

In Pakistan, a rural community development program was initiated by the Government in 1953. It was officially designated the *Village Agricultural and Industrial Development Program.* It has been popularly referred to as Village AID or V-AID. The abbreviation has led to some misconceptions as to the nature of the program. It was not planned to *give aid to the villages* from the Government or any other outside agency. On the contrary, its purpose was to stimulate local people to take responsibility for bettering their own social and economic conditions. The plan was to achieve this objective "by mobilizing and harnessing the immense, available man-power resources and to educate them in the processes of self-help methodology." Through learning to help themselves in building better communities, individual citizens and their villages would be contributing not only to their own well-being but also to the Nation Building program.

The V-AID program (as we shall refer to it hereafter) is, therefore, founded on a philosophy of functional democracy. Its guiding principle is that those who are to be affected by a policy or program must participate as fully as possible in its formulation. This principle should be applied to conference planning as well as to administration, supervision, and program planning.

In such a context, conferences should be seen as an educational experience designed to assist participants to solve their problems more effectively. It is absolutely essential to the success of a conference that these problems be precisely identified. It is equally important that the level of readiness of participants to act upon them be determined. The objectives of each conference should be established in terms of the problems to be solved. These objectives will, in turn, determine the appropriate organization and methods to be used by the conference planners. This is not to say that every problem to be dealt with will be a "felt need" prior to the conference meeting. New problems may be brought up during the sessions; others may come to the participant's mind by what he sees and hears during the meeting.

As an educator, the conference planner is concerned with creating the best possible learning situation for the participants. This implies organizing and using methods especially conducive to maximum participation. To achieve this, the meetings must have a stimulative atmosphere. There must be sufficient informality so that no participant feels that he is insecure or that he must become competitive or hostile.

The plans for the conference must be carefully prepared. These plans should ensure that time will be equally distributed among all participants. Also, priorities must be established in relation to the importance of jobs to be done. Strict methods of parliamentary procedures may stifle the desired participation, therefore, adequate precautionary measures should be taken.

Conference participants should be thought of as members of a work or study group. Breaking large assemblies into small discussion groups is generally desirable. This permits an opportunity for every person to interact with others. It permits him to relate his thoughts to the topic at hand, to react to the newly posed problems, to discuss problems, of which he has been unaware, and contribute to the solution of these problems. The function of the conference planner and discussion leader is to act as a catalyst in getting every individual to participate effectively.

OBJECTIVES

Many promising conferences have fallen short of their objectives because the planners failed to define their objectives clearly. Consequently, they erred in selecting the appropriate organizational structure, methods of conducting a conference, and a feasible plan of evaluation. For the consideration of planners, a list of possible conference objectives is offered below:

1. to identify group problems;
2. to solve group problems;
3. to give opinion or information on problems;
4. to formulate policy;
5. to plan policy implementation;
6. to change values and attitudes;
7. to get opinions or information—or both;
8. to evaluate group progress;
9. to obtain consent or cooperation in a plan or program; and
10. to study and practice human relations skills and conference methods.

This list will undoubtedly suggest other objectives to conference planners in the light of their own particular purposes and problems.

KINDS OF CONFERENCES

Three kinds of conferences have been establishhed as helpful in the V-AID Program. Though terminology varies considerably, there is value in trying to agree on some definitions in order to facilitate communication. Within the V-AID Program, terms have been used as follows:

1. *The Workshop:* A conference designed to meet the needs of individuals for acquiring or mastering one or more manual or human relation skills. This workshop method involves five steps: (1) thorough preparation; (2) brief explanation; (3) demonstration; (4) supervised practice, (5) and test and critique, or evaluation. A workshop seldom lasts more than four weeks.
2. *The Seminar:* A conference organized to permit participants to identify common problems and to cooperatively work toward their solution through informal group discussion. Seminars are seldom of more than one week's duration.
3. *The Staff Conference:* A conference of those working in an organization or a Government agency. Here the formal power structure or the formal status relationships of the agency are imposed upon a discussion meeting. Decisions coming out of the staff conference are the basis for official policy and action. A staff conference is seldom longer than one week.

The Quetta Conference on Conference Planning
West Pakistan, 1958

When the V-AID Directors for West Pakistan met in April, 1958, the great need for an in-service training program for V-AID personnel was uppermost in their minds. As a possible way of meeting this need, they decided to hold seventeen conferences in the various districts during the remainder of the year. Dates and places were set. Also a conference planner was appointed for each conference and given complete responsibility for organizing and administering it in the area assigned to him. The Senior ICA Training Advisor for Pakistan was asked to assist in planning and conducting all the conferences.

Because the program was a very ambitious one, and everyone felt the need of help in planning; the Directors and the Senior Training Advisor set up a plan at this same April meeting to hold first a *Conference on Conference Planning*. This was to be attended by all who would be involved in leadership responsibilities for the later area conferences. The Directors asked the Administration and ICA to assign to each of the area conferences an advisor who would attend the planning conference to be held as soon as possible. Such a plan would enable all to pool their experiences, and plan cooperatively each of the conferences for which they would have individual responsibility.

1. The Objectives

The main objective for the planning conference was simply and plainly established by the Directors at the April meeting. It was to assist each conference planner and his advisor to make the best possible plans for their respective conferences which had been assigned to and scheduled for them by the Directors. Subsequently, however, it became apparent that before the main objective could be attained, certain intermediate objectives must be met. These emerged as conference planners began to express their "felt needs" with reference to their assignments. These include the following groups of insights and skills:

a. The different types of discussions and meetings.
b. The steps of conference planning—formulating objectives; planning a conference agenda; conference maintenance or physical arrangements; conference methods; evaluation techniques; and follow-up procedures.
c. The techniques in discussion leadership, group observation, and recording.
d. The methods of participating in democratic group problem solving.

2. *Working Out the Agenda*

In order to ensure the most helpful agenda possible, those participating in the planning conference were given specific assignments and a time table for completing them. Their directions were as follows:

a. By June 4, forward to Dr. J. D. Mezirow (Senior Training Advisor) a list of problems which you have encountered in organizing and conducting conferences and discussion groups. These problems will serve as a basis for developing a tentative agenda for the Quetta Conference.

   Some agenda problems already suggested are: How can I learn to lead effective discussions? What kind of evaluation and follow-up techniques work best? How should a discussion chairman deal with a too talkative participant? How do you get timid people involved in discussion? What is the difference between a workshop and a seminar? What sequence of steps should one follow in planning a good conference? What do you do when a conference gets out of control due to a heated argument? Where should free speech stop in conference participation?
   Indicate whether any of these are included in your own list of problems. Add any others you wish to. Don't make up a list for the sake of responding to this assignment—enumerate only actual problems you yourself have encountered. Remember, you will be planning a conference of your own soon, and the answers to your questions may be of practical value to you even sooner than you think.

b. By June 16: Undertake and complete an inventory (i.e., "felt needs") of the participants who will be attending the conference that you are scheduled to organize. (See the "1958 Conference Schedule for West Pakistan".) Also, collect information about the participants' education, background, age, and interest. You should gather this information either in person or by mail, and the results should be brought with you to Quetta. During your week at the Quetta Conference, you will use this information with the help of other participants to plan your own conference. This more detailed the problem inventory, the better. The value of the Quetta Conference for you will depend directly upon your complying with this pre-conference assignment

3. *Conference Organization*

To achieve the intermediate objectives stated above in addition to the simple main objective, an agenda was planned that incorporated the necessary educational experiences by utilizing the appropriate conference methods. Four afternoons were reserved for the principal purpose of the conference: to permit each planner and advisor, with a definite conference responsibility during the balance of the year, to work on this assignment. Five mornings were reserved to work on the intermediate objectives. General assembly, discussion groups, and committees were scheduled. A final day was set aside to let the Conference Clinics hear the progress of the planner-advisor leadership teams (work groups) which had been working on their respective conference plans. Thus the experiences of the whole group could be brought to bear on each conference plan to improve it as much as possible. The Conference Organization Chart is reproduced on page seven.

4. *Note on Work Groups*

Each work group (conference leadership team) has the assignment of planning its own conference. It was suggested that in order to do this, the team consider: (a) conference objectives; (b) steps in building a conference program; (c) conference maintenance or physical arrangements; (d) methods

of presenting the subject matter of the agenda; (e) ways of evaluating the success of the conference in attaining each objective; and (f) building follow-up into the conference plan. The program provided for a discussion of each of these items during the week of the Conference on Conference Planning. Four Conference Clinics were set up to review and analyze the conference plans of each work-group.

5. *Conference Participants*

Attendance at the conference was, of course, determined by the plan of the Village-AID Directors at their April meeting when the plan for seventeen conferences to be held throughout the year was first discussed. The participants, therefore, included V-AID Directors from each of the eleven districts; District Officers; personnel of VATI (Village AID Training Institutes); Publicity Officers; V-AID Training Advisors of ICA from each area; Home Economics Advisors; Senior Training Advisor on Youth; the Senior Training Advisor from Karachi (Dr. Mezirow); and a member of the Communications Media Section from Lahore.

6. *Conference Organizational Chart* (See page 7)

7. *The Conference Leadership Team*

The Conference Leadership Team consisted of a Conference chairman, coordinator, manager, recorder, advisor, steering committee and an editing committee. The steering committee was made up of the above first five named individuals and three additional members. The editing committee had a chairman chosen from the leadership team and two other members.

8. *Learning to Evaluate*

At the conclusion of each session, participants were asked to rate anonymously the effectiveness of the day's meetings on a ten-point scale. They were asked to indicate things they liked, things they did not like, and to suggest changes for the next day's session. The steering committee met daily to study these evaluations and to attempt to implement ideas communicated in them. A similar evaluation of the conference as a whole was planned to follow the final session.

Participants' average daily ratings improved throughout the week, moving up from 6.5 to 8.1 (out of a possible 10 points). The conference as a whole was given a rating of 7.5 on the same scale.

9. *Evaluation Form*

The very simple evaluation form used is taken from *Handbook for Group Discussion* by Auer and Ewbank. The form is reproduced here as used at the Quetta Conference on Conference Planning.

EVALUATION FORM

Your considered answers to the following questions will be helpful to the steering committee in improving our future meetings:

a. What is your overall reaction to this meeting? Circle one number.

0	1	2	3	4	5	6	7	8	9	10
Extremely unfavorable										Extremely favorable

b. What do you think were the weaknesses in this meeting?

c. What do you think were the virtues of this meeting?

d. How would you suggest that the next meeting might be improved?

FORM FOR CONFERENCE EVALUATION

Would you be good enough to help us evaluate this conference?

What were the things you liked about the conference?

_____

_____

What were the things you disliked about the conference?

_____

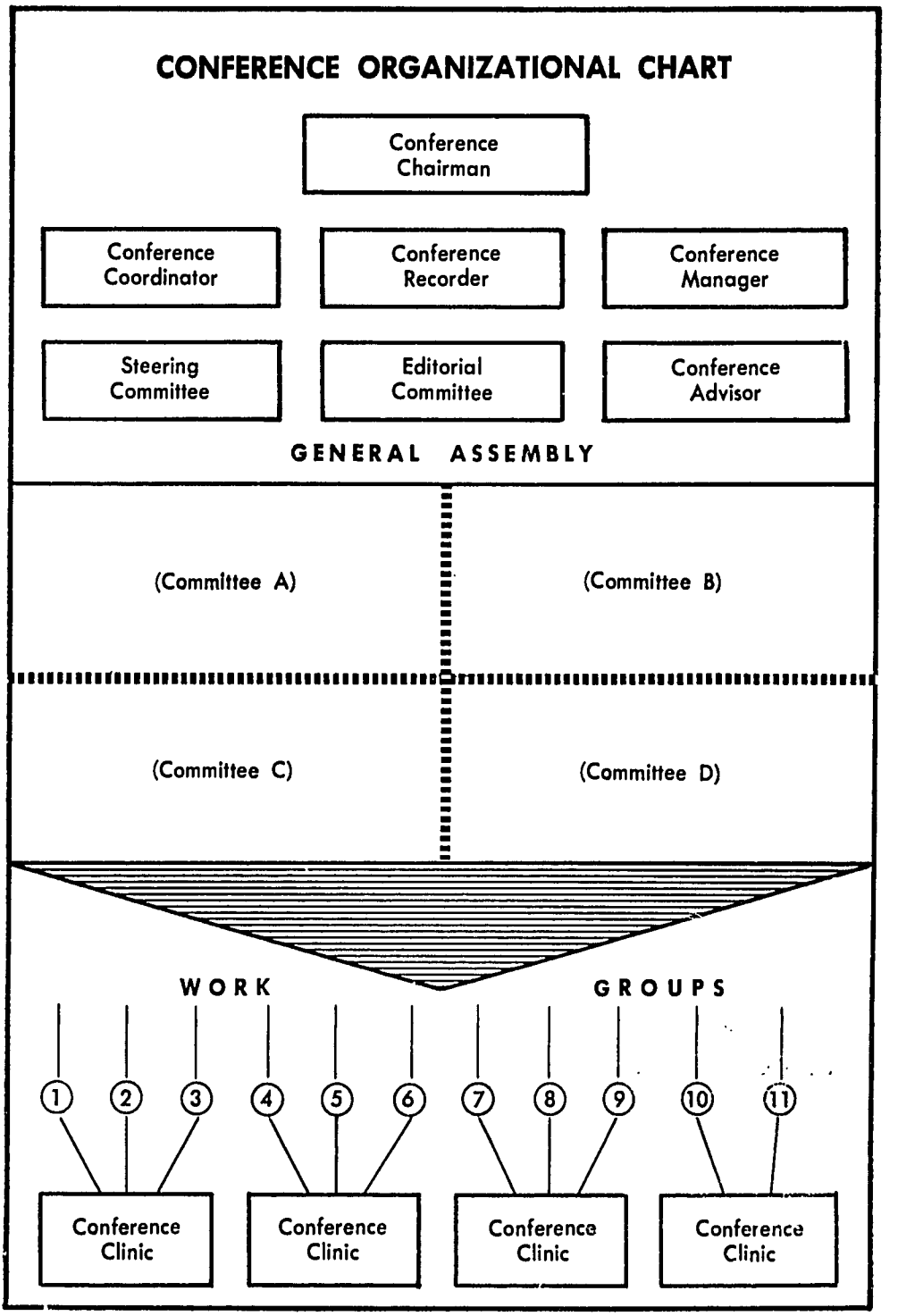
_____

Will you please rate the overall conference impression on the scale below:

Excellent ( ) Very Good ( ) Average ( ) Mediocre ( ) Poor ( )

Next rate the discussion groups as they seemed in your opinion:

Excellent ( ) Very Good ( ) Average ( ) Mediocre ( ) Poor ( )


CONFERENCE ORGANIZATIONAL CHART
Conference Chairman
Conference Coordinator
Conference Recorder
Conference Manager
Steering Committee
Editorial Committee
Conference Advisor
GENERAL ASSEMBLY
(Committee A)
(Committee B)
(Committee C)
(Committee D)
WORK GROUPS
1
2
3
4
5
6
7
8
9
10
11
Conference Clinic
Conference Clinic
Conference Clinic
Conference Clinic

Combined Committee Report

All participants at the Quetta Conference were divided into four committees of about seven members each. These committees held four meetings of two hours each during the week. Committee meetings were regularly scheduled on the program from 10:30 to 12:30 on the mornings of Tuesday, Wednesday, Thursday, Friday. This provision for the committee meetings as a scheduled part of the program rather than as "extra-curricular" activities was important. They did not get crowded out by other events nor was time curtailed because of pressure of activities. There was no conflict which might have made it necessary for some members to miss committee meetings because of divided interests.

Each of the four committees considered the same subjects. They were: Planning a Conference and Conference Maintenance; Conference Methods; Functions of Leadership—with skill practice session; and Problems of Leadership—with skill practice session. These meetings followed a presentation of the same subject during the 8 a.m. to 10 a.m. period with "tea break" between. Because each committee comprised only a few members, there was sufficient time for each member to express himslf fully and discuss in detail the materials presented.

At the end of the conference the four committees pooled their findings in one report. It was presented in outline form for ready reference in future planning of their individual conferences. The report follows.

HOW TO PLAN A CONFERENCE

1. Pre-Conference Preparation

a. Establish the over-all objective of the conference and determine the objectives in terms of the needs of the organization or agency.

b. Survey participants to find out their needs in relation to the main objective.

c. Secure information about the participants:

(1) Occupation.

(2) Background: education; experience; age; location; ability to articulate; and intellectual stature.

d. Analyze the survey results.

e. List the problems or "felt needs."

f. Determine and phrase the specific objectives.

g. Determine the most appropriate type of conference to achieve the objectives.

h. Prepare a tentative agenda involving those who will attend in active participation in planning, to the degree possible.

i. Circulate the proposed agenda; inviting suggestions.

j. Revise the agenda according to the suggestions received.

k. Prepare a day-to-day schedule.

l. Prepare conference materials.

m. Set up the organizational structure of the conference by:

(1) Selecting a staff to conduct the conference: Conference chairman, discussion leaders, group observers, recorders, and conference manager.

(2) Training these persons with assigned responsibilities; they are the *conference leadership team.*

(3) Assigning the participants to groups and committees.

n. Send the agenda and the conference materials to the conference participants.

o. Make physical arrangements:

(1) Site	(5) Accommodations
(2) Date	(6) Supplies
(3) Time	(7) Transport
(4) Equipment	(8) Comfort of participants

Can you think of others?

p. Make a final check of all arrangements a day before the conference is to begin.

2. *The Conference*

a. Open the conference.

b. Present the agenda for approval.

c. Secure agreement on the times when discussion and questions will and will not be appropriate.

d. Conduct the conference according to schedule.

e. Evaluate the sessions during the conference and modify the program accordingly. Determine progress in meeting conference objectives.

f. Summarize and close the conference. (Do not forget to get that final evaluation of the conference as a whole.)

3. *Post Conference*

a. Analyze the evaluation of the conference to judge its effectiveness in meeting the objectives.

b. Follow up (and help where necessary) to ensure the back-home application of what was learned during the conference. (It is there the real evaluation of the conference must be made.)

Conference Methods: Suggestions for Making Your Tool Kit

The methods part of the Pakistan Tool Kit which grew out of the Quetta "Conference on Conference Planning" presents ideas for several topics about which the participants had asked for help in their pre-conference lists of "felt needs." Each topic was assigned to one person who did research and presented his findings at a general meeting scheduled for that particular purpose.

A number of reference books were available for the research. The editing committee could not list all references used in preparing a topic for presentation because often they were not included in the reports. Many, however, were included, and a few others have been added in this pamphlet to enable you to make up your own *Tool Kit* for conferences and other meetings.

The following introductory material for each topic was taken from the Quetta reports.

1. Increasing Audience Participation

In recent years participation of the audience in large meetings has become more and more an accepted practice. Sometimes such participation takes the form of getting more systematic, important, and representative questions framed and asked by the audience of the speakers on the platform. Sometimes it is directed toward getting audience reaction to an issue, idea, or point of view. Sometimes it involves the audience in decision-making. In all cases, there is the underlying premise that the meeting is planned and conducted for and with the audience, and that any meeting is essentially a collaboration between the audience and platform leaders towards the accomplishment of a common task. Here are some ways of increasing participation that have been tried successfully. If you wish to learn more about some of these, you will find them discussed in the references under the following headings:

a. Listening Teams
b. Observing Teams
c. Buzz Groups
d. Meetings of Sub-groups
e. Audience Reaction Teams
f. Incident Process

2. Role Playing

Role playing, as an informal device in all forms of adult education, has gained continuously in popularity during recent years. It is what happens when a group watches a few of its fellow-members enact their own roles (or someone else's) in a skit based upon some real life situation. All members of the group, including the actors, then talk about it and try to analyze what happened and how it might have happened differently.

Role playing is exceptionally useful in V-AID. It permits the personnel to practice principles of democratic leadership and human relations. It can also be used effectively to train those in supervisory positions; especially those having to deal with such difficult situations as disciplinary and progress evaluation interviews, and grievance hearings. It can help train those with village-level program planning responsibilities, those who need to know correct and democratic procedures, and those who wish to be adult teachers. Also, it can help tremendously in learning to understand other points of view by switching roles. Some situations that may be profitably analyzed by role-playing are:

A supervisor interviews a VAW who has been absent from his circle. A VAW interviews a hostile village leader. A VAW introduces himself to a zamindar. A VAW attempts to interest a group of village leaders in the Government's GROW MORE FOOD campaign. A supervisor interprets democratic program planning to a VAW. A director conducts a staff meeting to determine the reason for low staff morale.

Role playing is most effective when used spontaneously. For example, in one session role playing was begun when the supervisor remarked to another, "O K pal. If you think you can do it better, why don't you get up and show us?" In another session, the group did not understand the disciplinary methods used by a certain supervisor. One of the group suggested that the supervisor "act out" the method. Once they have been introduced to it, it is obvious that the leader must be ready to role play any spontaneous decision by the group.

The important steps in role playing follow:

a. *Define the skit and the roles.* (The skit and the roles may be defined and assigned in the presence of or away from the group. The method to be used will depend on the training problem and what the leader, or the group, hopes the skit will bring out.)

b. *Help the group observe correctly.* (The members who are not acting should be asked to make observations. Much of the value in role playing depends on the discussion that follows the skit, rather than on the skit itself.)

c. *Evaluate the role playing.* If the evaluation indicates that there is valid criticism of the way the roles have been played, there may be one more valuable step:

d. *Re-play the roles.* (The same actors may want to react the skit after the discussions; or it may seem good for a different set of actors to revise the skit as well as the roles. At the end of the re-play, another discussion and evaluation should take place.)

As a sample role playing skit, the one below proved useful in the Pakistan training conference. The characters and their roles are:

(1) Village Worker

You are a village worker who has just passed out of a training institute. Your first assignment is to contact the people in the village in which you hope to work. You are now making your first call on the local headman.

(2) Village Headman

You are the village headman with great power over the lives of the people of your village. You and your munshi have been discussing an agricultural problem with one of your farmers when a man who calls himself a village worker comes to see you. You know nothing about the V-AID program and are suspicious of any government agent. He may have come to influence your villagers and make them less loyal.

(3) Munshi

You are a munshi who works for a village headman with great power over the lives of his villagers. You are an educated man who exercises great influence over the headman who is less educated and who has come to depend upon your judgment in many matters. The headman and you have been discussing an agricultural problem with a local farmer when a new man, the village worker, comes to introduce himself and indicates that he hopes to work in the village. You are disturbed at his arrival because you suspect that another person educated outside the village may eventually have influence over the headman and, therefore, threaten your position.

(4) Farmer

You are a farmer who has come to discuss an agricultural problem with the village headman and his munshi. While conversing, you are interrupted by the arrival of a stranger who introduces himself as a village worker affiliated with some government program called Village AID. You know nothing of this program but are favorably impressed by the ideas of the village worker. However, you are most anxious not to indicate any disagreement with the headman or munshi.

You will immediately think of skits that might be helpful in your program. For more help, see the references.

3. *Using Communications Media*

The technicians in the Nation Building Departments possess the knowledge that our people need. What they have to impart to the common man can improve immensely the plight of the village which, in turn, will greatly enhance the social and economic conditions of the country. The problem is not what to teach the people but HOW to teach them so that their lives will really be changed for the better by understanding the knowledge the technicians have. To accomplish this, the old-fashioned and time-honored methods of teaching are inadequate. They will not teach the illiterate masses quickly enough to bring about the necessary changes in this generation. We must, therefore, use the techniques that have been proven most effective by skilled teachers. Because the rate of change in the world has become so rapid, educators are becoming more and more aware of their responsibilities. During the past few years, they have greatly improved their methods of instruction, although they have had little previous schooling. Some devices of supplementing the usual lecture and printed materials are:

a. Photos
b. Posters
c. Black Boards
d. Bulletin Boards
e. Flip Books
f. Flannelgraphs
g. Puppets
h. Slides
i. Film Strips
j. Films
k. Radios
l. Tape Recorders
m. Study Tours
n. Demonstration Methods
o. Meetings
p. Result Demonstrations
q. Direct Contact
r. Songs and Dramas
s. Models
t. Working with technicians in using these aids.

Where there is at least one literate person in a village; class work, lectures, and the methods suggested above can be further supplemented by printed material. Those who can read are usually eager to display their ability and thus share printed materials with others. So the teacher should remember the following ways of communicating ideas:

- Newspapers (especially those that carry local news)
- Wall Newspapers (displayed in public places)
- Available leaflets and pamphlets widely distributed
- Circular letters (especially if personally addressed)
- Bulletins about what is happening locally
- Magazines
- Books

The fact that many of these methods may repeat the material presented in some other form is all the better. Repetition is an important ingredient in any education. It is especially important in education for action that changes lives. We must never lose sight of the fact that what one person understands best through his ears, another may understand only from the evidence of his eyes. A picture may be worth a thousand words. However, all of these materials are only teaching *aids* and they should never be used to replace the teacher and sound instructional techniques.

4. Making Platform Presentations Effectively

A presentation from the platform to the audience does not have to be just a speech. In fact, "speech", though the easiest, may be the least effective way of actually communicating with people. Therefore, choosing the method of a platform presentation is one of the most challenging aspects of program planning. There is no one best method of presentation for all meetings or even for every part of the same meeting. The method to employ will depend upon the kind of material to be presented, the use of the material in terms of the objectives, and the readiness of the audience to receive the material. Listed below are some types of platform methods with explanations that you should consider in planning your program:

a. *Speech*

This most common method might include: the guest expert who presents some special information; the dynamic speaker who stimulates, arouses, or sets the tone for the meeting; the "big name" who acquaints the audience with his personality or point of view; and the humorist or artist who entertains the audience.

b. *Film*

The documentary film or a speech on the radio or TV when used primarily to give information or express a point of view.

c. *Panel—Symposium—Forum*

This is a method of presentation in which several persons are brought together to give information or engage in controversy. In the symposium, several speakers are usually combined with a chairman presiding. In the panel, several speakers interact with one another and discussion is guided by a moderator. The forum consists of two or more persons taking opposing sides on an issue and a moderator who summarizes the points of view and guides the discussions.

d. *Speaker with Visual Exhibit*

Here a speaker uses auxiliary visual aids. These will help clear the points the speaker is making. This type of presentation is most useful for complex technical material, organizational structure, functions and relationships of personnel.

e. *Action Situation*

This is a form of dramatization. It shows people acting in such a way as to illustrate the situation in which the action occurs. Role playing, case-study presentations, staged or filmed vignettes are examples. A commentator or narrator may be used with any of these methods to call the attention of the audience to specific points. This type of presentation is useful when the audience needs to observe and analyze a person or group action within its natural setting.

f. *Demonstration*

A demonstration of this kind may be presented through the use of a film or of live actors. Skills demonstrated may be as simple as a dance step, or as complex as leading a committee to a decision. In the latter, contrasting ways of meeting a situation are shown and the audience is asked to discuss the similarities and differences, and to comment on the advantages and disadvantages of the two (or more) ways illustrated.

5. *Using the Expert (or Resource Person)*

No matter how able and well informed a group is, a time is likely to come when outside help is needed. This help may be rendered by an expert or a resource person. The "expert" is all too often asked to come and "make a speech" on his subject of specialization. His specialty may be the general subject in which the group feels need of help. But whether his presentation will start where they are and build on from that point so that they see the necessary relationships is a matter of pure chance. He may be the most learned person in his field. Yet he may not be an expert in the art of communicating his ideas to others. He is then useless. Time and, perhaps, money have been wasted.

Calling in an expert is sometimes considered an easy way for the group to shift responsibility to someone else while the members sit back, are entertained or bored, but are seldom really informed in such a way as to enable them to deal better with their community problems. The right use of an expert is anything but a lazy man's method. He must be used as a real and valuable resource person who will throw light on the problem that is interesting the group at the time. To do this requires even harder work on the part of the members than they had while their own resources were sufficient to meet their needs. The expert, or resource person, is a specialist in a subject-matter field. To be helpful to the group, he must be more than this. He must be sensitive to the immediate needs of the group and adapt his presentation to meet their needs. He can do this only if he has been properly oriented and briefed by group leaders.

One last caution: Do not blame the expert if he should come to the group and make a speech which does not add substance to the question with which the group is struggling. It is the job of the group and its leaders to make sure that they get from him the information that they need. If they do not, they have only themselves to blame either for unwise choice of an expert or for failure to let him know exactly what they want from him.

In the books and pamphlets listed and described, you will find helpful ideas on the topics suggested above. You will also find material that may be helpful in learning about other questions in your own situation.

Conference Management

An ideal conference program with maximum participation in pre-conference planning by the participants may still miss its objectives. The specialists may have been most carefully chosen with the objectives of the conference and the desires of the participants continuously in mind. Conference methods may have been determined in relation to these considerations. Yet there is still a good possibility that the conference may not achieve its aims unless two other very important matters are planned in advance and followed with painstaking care. One of these is generally known as "conference management."

There may be a conference manager responsible for all the matters that fall into this category of planning. This is likely to be the case only if there is a full-time paid conference staff. Few conferences have this. All planning is much more likely to be done by volunteers who are a part of the agencies or organizations concerned and who have their own full-time jobs while helping with plans for the conference. Possibly it is better that the latter situation is more common because widespread responsibility makes for deeper and more widespread interest. Yet it becomes even more necessary that every detail be clearly assigned and that every individual knows just what is expected of him in the planning and conducting of the conference.

The details of conference management have to do largely with physical arrangments. That means providing an adequate meeting place, being sure rooms are available for meetings. It also includes making the necessary living arrangements—plans for adequate housing and meals so that they fit into the conference program. It means making sure that the supplies and equipment needed for the program are on hand. This includes visual aids equipment and the necessary facilities for using them effectively.

The conference Manager must receive reports from sub-committees of the planning committee and carefully note their special needs. Then he must be sure that it is somebody's job to see that these needs are met. Just appointing someone is usually not enough. There is always a need to adequately train and vigilantly supervise the management staff in such tasks as registration, hospitality, secretarial service, and whatever needs may be indicated in the plans. There may even be a need to rehearse the conference opening, such as: making out registration cards; typing a name card for each participant to wear (if all the persons are not known to each other); assigning rooms from a list made out in advance; making sure that each registrant has a copy of the schedule with times of all activities, room numbers, etc.; and giving to the registrants any materials prepared for them in advance. Registration is not the last time that participants may need to get information from the management staff. Members of the staff should be available at specified times and places throughout the conference to answer questions or clear up misunderstandings about physical arrangements. For example, if two discussion groups should, by mistake, have been assigned to the same room, it is important that a member of the manage-

ment staff or committee be immediately available to solve the problem in order that a precious hour may not be lost.

The conference management group is not through until the conference is over and all participants have left. Even then there will undoubtedly be jobs to be taken care of such as: returning the borrowed equipment and servicing the same where necessary; and preparing a complete financial statement for the physical aspects of the conference. This last act may involve getting reports from a number of committees or individuals to whom responsibilities had been allocated.

Because of the numerous details that fall to conference management and because of the large number of volunteers who must be involved when there is no paid management staff, it is essential that those at the head of the management group provide check lists for themselves and all who are working with them. Ideas for such lists will be found in the references.

Conference Leadership

The modern democratic conception of leadership is a far cry from the old romantic notion of "a man on a white horse." The fact that we speak of *leadership* rather than *a leader* indicates this. Social scientists have found that leaders are not born; they can be made. They have also learned that someone who leads well in one area of living may not be the person to lead, or to give *leadership,* in another area. That is, a person may be effective in getting one job done and yet not be the best qualified for another. For example: In climbing a mountain, we would look to an experienced mountain climber for leadership. Once we have reached the summit and stopped to rest, the conversation may turn to politics. We may then find the good mountain guide the least qualified to lead the group in its thinking. Thus, we have come to think of leadership as a function of the group with individual members of the group alternating as leaders and followers. A democratic leader is one who makes it possible for his group to work most effectively as a team. This means he must not think of himself as a "boss" or one who has all the answers. His job is to help his group find the answers which he may not be aware of himself in advance. This kind of leadership takes great skill. This kind of skill is what we can *learn and keep on perfecting* as we practice group leadership.

The conference leadership team is discussed in this brochure beginning on page five. Therefore, in this section, we are giving attention to the leadership of smaller groups during the conference. These are the work groups into which almost every conference of today is organized in order that all participants may discuss the problems that the conference was called to consider. As an overall term we shall call the subsections into which participants are divided discussion groups. Each of these smaller groups also should have a leadership team with definite teamwork jobs. The composition of the team for the small groups is somewhat different from the conference team. Usually it is made up of a discussion leader, an observer, and a recorder, though the team may be increased by assistants in these roles when it seems desirable. Having assistants for each may be specially desirable when leadership training is one of the aims of the program.

As we have said, there are three leadership functions in a group. Ideally, each of the functions should be shared by each participant. A group can be successful in this process of group-problem-solving only to the extent that every member feels and accepts his responsibility for making it a success. Possibly, the leaders' most important job is to help the participants share this responsibility by making them realize that it is not the leader or any one mem-

ber who has the answer to the problems under discussion; it is the *group as a whole.* Only by pooling their experience and thinking in analyzing the varied experience of the participants can the group have the advantage of the thinking of many minds—which, we are pretty generally agreed, is better than the thinking of one of them—even though he may be designated as *the leader.* This is why we say that the most effective group (or conference) is one in which the leadership responsibility is consciously shared by all.

Briefly, the role of each member of a discussion or work group is listed under the following designated headings:

1. Each Member—

a. Assumes the basic responsibility for deciding on specific problems and ways of working in the group;
b. Contributes ideas and suggestions which relate to the problems;
c. Seeks to help the group move forward effectively in solving each problem as it is discussed;
d. Listens carefully in an attempt to obtain helpful ideas and clear insights;
e. Requests clarification of facts, opinions, general information, etc., when needed;
f. Observes the process of discussion and makes suggestions for improving the methods; and
g. Assumes whatever responsibility is needed to help the group arrive at valuable and practical solutions.

2. The Leader—

a. Helps the group select its basic problems;
b. Helps the group determine rules or procedures which may stimulate free discussions without allowing repetitions and irrelevant discussions;
c. Reports the tentative agenda, etc., to the planning group;
d. Helps the group select possible solutions to their problems;
e. Keeps everybody participating;
f. Tries to get the "timid souls" into the discussion and to keep those who think they know all the answers from dominating the discussions;
g. Determines the possible contribution of the members; and
h. Assists other members to serve the best interests of the group.

3. The Recorder—

a. Keeps a running record of the main problems, issues, facts and decisions as they develop in the discussion;
b. Summarizes points discussed and reports to the group from time to time as he feels the need or as they may request it;
c. Consults with the group about the kind of final report that it will present;
d. Prepares the report with the collaboration of the group or selected members;

e. Reports the progress of the group to the clearing-house sessions; and
f. Presents the final report of the group to the general planning committee.

4. *The Observer*—

a. Helps the group to observe and evaluate its own processes without losing sight of the basic content of the discussion;
b. Helps the group decide on ways of evaluating their own progress—that is, of deciding whether they are really getting somewhere in their discussions;
c. Reports to the group on his observations of how they are doing in such things as:

Formation and clarity of the goals and problems;
Progress they are making toward the goals;
Procedures and techniques being used;
Amount and nature of participation;
Quality of communication;
Ability of the group to work together;
Atmosphere, of *feeling* of the group;
Effectiveness of the leadership; and
Roles played and reactions to each other.

5. *The Counselor (or assistant to the Leader)*—

a. Helps everyone get acquainted with other members;
b. Acts as official hostess for each of the meetings;
c. Encourages those who are not participating to get into the discussion;
d. Helps to iron out conflicts that may arise in group; and
e. In general, helps to maintain a spirit of unity and keeps the group together.

But the really important thing to remember is that *every single member* of the group has equal responsibility if it is to attain its aims.

The role of democratic leadership that we have been discussing here, is thought of as being very modern. Yet it has never been better described than by a Chinese philosopher who lived almost 2500 years ago. His name was Lao-T'se which means Old Philosopher. This is what he had to say about leaders:

Of the best leaders
The people know that they exist;

The next best they love and praise;
The next they fear;
And the next they revile.
When they do not command the people's faith,
Some will lose faith in them;
And then they resort to recriminations!

But of the best leaders when their task is accomplished, their work done.
The people all remark, we have done it ourselves.

To be this kind of "best leader" is the goal of all who are working in Community Development.

For readings on this subject, see the section devoted to references.

Books and Pamphlets to Help in Making Your Tool Kit

1. *Books*

Handbook for Discussion Leaders, J. Jeffrey Auer and Henry Lee Ewbank, Harper & Brothers, N.Y., 1947, (118 pages).

This book lists eight types of discussion forms and describes them in detail. The purpose is to outline "step by step the basic procedures which experience has shown to be effective in organizing and leading discussions." Chapters analyze pre-meeting preparation, leader's job, and principles of evaluation. A list of references on the subject is included.

New Ways to Better Meetings, Bert and Frances Strauss, Viking Press, N.Y., 1957, (175 pages).

A management engineer and his wife, active in many civic groups present this practical and lively handbook for members and chairmen of groups. It tells how to get members of a group, small or large, to participate; how to reach decisions without rigid rules of order; how to use role playing; how a small meeting works best; how to involve the audience in a large meeting; and how to get results.

These are methods, say the publishers, that have been used during the last few years in a field of research called group dynamics. They have been tested and adopted by industry and management groups, social workers and education-organizations. Mr. and Mrs. Strauss have written the first non-academic book on the results of this research as they think it can produce more effective meetings.

2. *Pamphlets*

Group Processes for Adult Education, Paul Bergevin and Dwight Morris, Seabury Press, Greenwich, Conn., 1950, (86 pages).

This pamphlet gives in outline form characteristics of each of the commonly used devices for informal adult education. It tells when and how to use discussion, panel, forum, institute, workshop, etc. Advantages and limitations of each are listed and the physical facilities are diagrammed. The bibliography describes about fifty books, pamphlets, and articles that deal with the use of these educational devices.

A Manual for Discussion Leaders and Participants, Paul Bergevin and Dwight Morris, Seabury Press, Greenwich, Connecticut, 1954. (73 pages).

Use this pamphlet for practical help on:
discussion method--its definition and purpose

group discussion personnel: the leader and his responsibilities; the participant and his responsibilities

physical arrangements for effective discussion

relation of discussion to ACTION.

Leadership Pamphlets, Adult Education Association of the U.S.A., Chicago, Illinois. (each pamphlet 48 pages).

1. *How to Lead Discussion*

A practical aid to leaders in educational, governmental, welfare, health, farm, religious, industrial and other groups. It will help you learn how to lead a discussion group—or lead one better than you now do—by providing:

a. guides to planning meetings;
b. ways to share leadership;
c. program ideas; and
d. evaluation check lists.

4. *Understanding How Groups Work*

Here you will find help from applied group dynamics on such common problems as:

a. conflict among group members;
b. apathy;
c. indecision
d. private vs. group goals; and
e. inefficient methods.

6. *How to Use Role Playing*

. . . and other tools for learning:

a. Program patterns;
b. audio-visual aids;
c. the field trip;
d. problem census; and
e. feedback.

9. *Conducting Workshops and Institutes*

This gives step-by-step help on every phase of the workshop method:

a. pre-planning;
b. getting started;
c. using resource people;
d. learning through play;
e. back-home application; and
f. evaluation

11. *Conferences That Work*

This pamphlet is for all who plan and manage conferences. It gives details on how to:

a. involve delegates;
b. set up planning committees;
c. organize work groups; and
d. train leadership.

Conclusions: Some Reminders

(*Editorial Note:* The material in this section was adapted by the Quetta conference report from an article originally prepared by Stephen M. Corey for the Adult Education Association of the U.S.A. Since the article is no longer in print, we are including excerpts here as a kind of review of our thinking on conference planning.)

1. Conferences Need Planning Too

Conferences, like people, come in all shapes and sizes. They range from large national conventions to small local confabs. They vary in time from a day to several weeks. Conferencing is a favorite American sport, involving millions of people.

A conference may be a dull, frustrating bore—or it may be exciting, stimulating and productive. Why? The determining factor seems to be whether members take part in its planning and preparation, actively participate during the conference (rather than passively listen), and return home ready to carry out the conference purposes.

To get these results it is usually necessary for those attending a conference to work in small groups. But a successful conference of this type has to have special planning.

A group of one hundred people attending a conference may represent a total expenditure of from twenty-five to fifty thousand dollars, including travel costs, salaries, and other items. The size of this investment alone argues for careful planning of conference activities—planning that takes advantage of everything that is known about communication and the psychology of learning and teaching.

The day has passed when a committee of two or three can make all the decisions. Such a small group can no longer dispose of matters by deciding hurriedly what topics should make up the conference program, what name speakers should be obtained, and then finally disposing of all problems by arranging for a star-studded dinner and entertainment.

Now we realize that conference planning is a complex and important task in which all the conferees should play a part.

2. Why Have a Conference?

A conference might serve any or all of the following purposes:

a. Make it possible for a group of people facing common problems to work cooperatively in solving their problems
b. Demonstrate to the delegates possibilities of different ways of solving their problems and encourage them to try better ways of working.
c. Provide needed information, new ideas and points of view, and teach new methods.
d. Provide opportunities to exchange knowledge and attitudes gained from actual experience back home.
e. Provide opportunities for people with common goals to decide on joint programs of action.

Many conferences fall short of these purposes. They seem to be held merely because they have become traditional or because someone, or some small group, thinks that a conference is a good idea, whether or not there is any indication from those who will attend that the conference is wanted or needed. Many conferences work on the assumption that all that is necessary is to give information—that those who come have little to give to others and should, therefore, only listen. Apparently, in these conferences, it is expected that vague inspiration and "canned" information will be sufficient.

A conference should be held only when there is a definite need for a group of people to reach decisions on issues crucial to them, to plan new actions to be taken by them, and to improve their knowledge and skill with respect to specific problems. The secondary values of conferences—renewing old acquaintanceship, meeting new people, revitalizing a feeling of belonging to a group, gaining first-hand information about other people's problems, and enlarging general knowledge and understanding of the relation of their work to larger issues—can all result from those planned for specific purposes. Conferences that are planned to meet these secondary goals usually fail to achieve even these values because participants are frustrated when the conference does not give them specific help.

3. The Importance of Clarifying the Conference Purpose

Participants need to know the suggested agenda and why the conference is being held; otherwise, they do not know how to prepare for it. They may come expecting certain aspects of their problems to be discussed and are disappointed and critical when perhaps, many will come expecting nothing very important to happen anyway.

In this frame of mind they become a passive, uninterested set of delegates. Many a conference planner has found that such apathy is difficult to change no matter how inspirational the speaker. At the end of meetings like these, people may express pleasure at having had a chance to see a lot of their friends, but they have the unhappy conviction that the meetings themselves were a waste of time.

4. Pre-Conference Activities

Conferences should really start in the jobs and communities from which the delegates come. This means that the planning committee must involve the delegates in preparing for the conference long before it is held.

The first and most important pre-conference activity is finding out what problems are most crucial to the persons who will attend. This step not only provides material that is helpful in planning, but it helps to convince the potential delegates that the conference actually will be planned according to their desires. Delegates then come more willing to participate and with more active interest.

There are at least a couple of ways to involve delegates in planning the conference purpose and methods of operation. A brief questionnaire can be

sent to prospective conference participants asking them to describe the problems bothering them and to make suggestions about conference procedures and activities. Or, local pre-conference meetings of small groups of delegates might be held some time prior to the general conference. Such meetings may be arranged either by geographical, occupational, or interest areas, provide an opportunity for groups of delegates to talk through their problems and reduce them to the most important two or three. This information sent to the conference planners, makes it possible for them to arrange a conference that will meet the needs of the delegates.

The second pre-conference activity is to send back to potential conference members a clear description of what will happen at the conference, based on their interest, problems, and suggestions.

The third activity is to get conference members to start early in relating the conference to their problems on their jobs or in their community. This is accomplished by building the discussions around real problems rather than abstract subject-matter topics, by arranging for the presentation of real-life case studies, and by constantly raising the question, "What does this mean in terms of our everyday jobs?"

5. *Types of Conference Activities*

There are a wide variety of conference activities, all of which must be related and must fit into a purposeful pattern. In a work conference, the activities center around small discussion groups. In each of these groups, some eight to thirty delegates work together on certain aspects of their common problems. Other conference activities should be planned to facilitate the work of these small groups. A speech to the entire conference, for example, should have the purpose of being a springboard to small group discussion or it should give needed information.

It is the task of the planning committee to determine which conference activities are most effective, and in what order they should occur. Each type of activity thus makes its unique contribution to the over-all purpose. It is then necessary to determine which method best fits each activity.

This sort of variation, types and methods, is in sharp contrast with the all-too-typical conference or convention where delegates may spend hour after hour listening to speakers who are chosen because they are good speakers. The appropriateness of what they might say to the participants is too often a secondary consideration.

Just planning for a variety of conference activities is, of course, not enough. To get the most out of any type of meeting calls for a great deal of skill. For example: If the plans for small discussion sessions involve nothing more than providing a room for ten or fifteen people to get together and "discuss", the results may be disappointing. Successful discussion groups require skilled leadership, the making of careful records, the adequate use of outside resources, and continuous evaluation of the way each group is going about its job. If these four important functions are to be successfully fulfilled, careful and skillful preparations are necessary.

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Large general sessions no longer need to be the typical one-way communication system from the platform to the audience. However, the many new techniques to secure effective audience participation call for more skilled leadership than is required merely to introduce the speaker and to dismiss the audience at the end of the meeting.

Conference planners will be more successful if they have the attitude that leaders (whether discussion leaders, speakers, recorders, or panel members) are there to serve the conference delegates rather than to gratify their own desire to be seen, heard, and admired. One way to assure this result is to plan a half-day to a day's program just prior to the conference for preparing leaders for the meetings.

This staff training should be concerned with developing leadership teams to serve the discussion groups. These teams usually consist of discussion leaders, recorders, resource persons, and frequently, group process observers. One staff training consultant might work with the leaders of the discussion groups in exploring ways of relating known discussion methods to their particular conference. At the same time, another staff training consultant could meet with the recorders who are the heart of the communication system of the conference. From their reports the "news broadcast" or the "conference newspaper" is formed.

Another staff member may be working with the resource persons helping them to become more aware of the dangers of dominating the group by their expert knowledge, and more aware of the ways they can be really of assistance to the group.

Encouragement and assistance is given to each leadership team to plan ways of working together for the benefit of the group they are to serve.

Experience shows clearly that careful attention paid to training the conference staff measurably improves the conference.

It is already obvious that three types of staff are necessary. One is composed of panel members, speakers and others to serve in information giving capacities. The second comprises the leadership teams for the small discussion groups. The third staff group is a small one charged with administering the conference. On this staff, besides the overall conference director, is the person who works with the discussion leaders, the person who trains the recorders (this person is also usually responsible for all communications during the conference), the person who aids the resource people, and someone responsible for the details of physical facilities, secretarial and informational services. Obviously, these staff positions can be added to or subtracted from, depending upon the needs.

Selection of the staff is extremely important. Selecting on the basis of the "big name", age, position, or tradition too frequently results in failure to meet conference needs. Many conferences are loaded down with "famous" people who in a conference situation are equipped to do little but give speeches. When speeches are appropriate, this is all right. But they are appropriate far less often than they are delivered.

Another danger is that of selecting discussion leaders who are so intent on "selling" some pet idea that there is not much discussion and little opportunity for a real exchange and clarification of views.

In other words, the staff of a conference should always be chosen to meet the needs of the participants, rather than the needs of staff members to be influential, or to dominate others, or to give speeches.

6. Keeping a Finger on the Conference Pulse

Because a conference should be an occasion for people to think and work together, things inevitably happen that make changes in the arrangements necessary and desirable. The poor conference is planned so rigidly and tightly that no changes are possible, even though the conference is not what the members want.

All aspects of an effective conference is planned with equal care. This planning includes a method of finding out what members think about it so that needed changes can be made.

The method is not too difficult. First, information is collected from delegates periodically during the conference. One way is to get reactions from the delegates at the end of each general session or group meeting. The delegates are requested to rate the success of the meetings, write a sentence or two explaining their rating, and make whatever suggestions they want to have considered by the planning committee. Another way is to interview once a day a small sampling of the conference members. Both methods might well be used.

Later these "post-meeting reactions" are summarized, studied by the planning committee, and changes are made wherever feasible. A digest of reactions reported back to the entire conference daily provides a thermometer to indicate how well the conference has gone each day.

7. Planning Results From the Conference

It is too easy for people to leave a conference with a comfortable sense of completeness rather than a driving desire to rush back home to put the conference results to work.

Conferences should end on the note of individual commitment to action. Encouraging local group meetings will help to keep this alive in people's minds. A letter from the conference planners three months later may help to encourage action. Each conference should plan ways of insuring results in the back-home situation.

8. Evaluating the Conference

Unless systematic evaluation of the conference is made, its inadequacies will seldom be uncovered and the next conference will be no better. Evaluation can be in terms of what people think and feel about the conference and what they do as a result of it.

Post-meeting reaction sheets, sampling interviews, and a final conference evaluation sheet will give some information about how people felt.

Three to six months later another short questionnaire can be sent either to all delegates or to a sample group, seeking again to find out what they now think they liked and disliked about the conference, and also to find out what they have done as a result of the conference. These are obviously simple methods of evaluation and more careful measures should be undertaken if possible. However, even these methods will be of considerable help in planning future conferences.

9. *In Summary* (the Editor remarks):

The more careful the planning in the light of the objectives, the more effective the conference. And of conferences, we say (with a bow to Lao T'Se):

> Of the best of conferences, when their task is accomplished, their work done,
> The participants all remark, "We have done it ourselves!"